

The Christian Statesman

Vol. LI.

JUNE, 1917.

No. 6.

The Outlook

The unsettled condition of affairs in Russia, which paralyzes her military efforts, and may take her out of the war, the increasing destructiveness of the submarine campaign, the tremendous and effective drive of the Allied forces on the western front, the visit of English and French commissions to our country, somewhat unfavorable reports of crop conditions in different countries, the focalizing of world opinion against Germany, a growing conviction that the end of the war is not near, and a clearer perception of the great principles of liberty and democracy that are involved in the conflict, are the most prominent features in the war situation at the present time. In our own country the most prominent elements are: The unification of our people behind the President, and a rapidly crystalizing conviction and determination to put our strength into this war for humanity, the mobilization of our land and sea forces, the passage of a seven billion war credit, the enactment of a conscription act, the conservation and development of our food resources, and the possible enactment of a national prohibition war measure. Enlistment offices are busy. Young men are donning the khaki uniform. The farmer is sowing an added acreage. The editor is urging patriotism on the part of the people, and preparedness on the part of the government. The preacher is discussing the moral phases of the

war situation, and leading the people in public prayer for national guidance; and the legislator is enacting measures designed to make us a more effective factor in the war. America, which is a land of peace, and wanted peace, is at war; and on the side of right. May God grant a quick and thorough victory, and a lasting peace for us and all the world!



The American people in the past few weeks have come to a much clearer and more complete conception of the real meaning of war, of their own duty concerning it, and a better realization of the motives which characterize our action in entering the war. The great address of the President before Congress, which did so much to clear the atmosphere, and the unification of our people in the momentous days that followed it, were like a great ship's righting itself in a time of storm. We found our bearings; we learned the proper direction to take; and we have set our faces towards the goal of righteousness, which is not the goal of commercialism, of conquest, of increase of territory, but the defeat of autocracy, of militarism, of the policy of frightfulness, which menaces the world; and we have entered the lists for the preservation and triumph of the rights of humanity, of liberty, and democracy.

**Our
Motive
In War**

The Youth's Companion in one of its discriminating editorials says: "The great step has been taken. The United States, reluctant to admit that in its dealings with a nation hitherto friendly it must resort to the last crude argument of force, reluctant to cast aside the traditions of a century and to engage in the warfare of the European peoples, has learned at last that anything less would prove us untrue to the principles and the ideas we inherit from generations of forefathers who loved both liberty and justice, and who were ready if need be to die for them. Who, as he reads the President's address to Congress, could doubt the justice of our cause? We have not entered the war hastily or thoughtlessly; we have not entered it revengefully or with hatred in our hearts. We take up arms because we know that autocracy must be struck down if there is to be any room on the earth for freedom or any hope of peace. We fight, in the President's own fine words, that the world may be made safe for democracy."



It is interesting to read of an article which appeared not long since in the *Die Zukunft* from the pen of the German writer, Maximilian Harden, concerning the entrance of the United States into the war. According to the press, he in this article warns his people that the entrance of this nation into the war must be taken most seriously, as a symptom of the weakness of Germany's appeal to the neutral world and the failure of her foreign policy, and because of the physical weight which America will be able ultimately to throw into the scale. Possibly this writer would not admit quite as much

as the dispatch takes from his article. He declares, we are told, that Germany's peace proposals were put forward only as a bridge over which Germany could pass to relentless submarine warfare. He has words of high praise for President Wilson and his policy. He presents to German readers a justification of America's attitude during the war, and demolishes the German arguments that the United States was inspired by dollar-chasing, and looked upon the war only as a source of enormous profit from munition supplies. He declares that this country could have continued to amass great riches, not so much from munition contracts, but as a world's source of supplies. Instead of this the United States chose to reject its profitable neutrality and to assume a burden of expenditure which no other nation could safely bear. Those who would profit, he says, can be sought nearer home, in the ranks of those wanting to retain Belgium, the Briey iron district, Courland and Livonia. It is refreshing to read that even a German writer, in what seems the crisis of this great struggle, can have such a vision and the courage to declare it. He must be a *rara avis*, but his tribe will increase. We of this country can await the judgment of history as to the course which the United States pursued in connection with this war.



In a recent book by Mr. H. G. Wells, "Mr. Britling Sees It Through," much is said about unpreparedness on the part of the English nation in the early days of the war; and England was slow to waken up. But an article by Mr. Sydney Brooks in *The National Geographic Magazine* presents with much force

England
in the
War

what Great Britain is doing and has done in connection with the war. He intimates that the English have not anything like the genius for self-advertisement that the Germans possess; and tells us that when the war was only a few months old ten British submarines, not heralded as the Deutschland was, crossed under their own power, the Atlantic from Halifax to the British Isles. He says that at the beginning, or rather before the beginning, of the war the English rounded up all the Prussian spies in the British Isles, and have so handled matters since that none of their successors, apparently, have done any appreciable harm. Instead of announcing the capture of submarines the English prefer that the Germans shall face a blank wall of possibilities as to the submarines sent out, and so be unable to plan in the same way for them. He regards the work of England's navy as remarkable. But for it Germany would have shut off all the French oversea trade. The navy has made it possible for England to land some 2,000,000 men on the continent of Europe; she has been able to conduct campaigns in Egypt, Africa, and elsewhere; she has brought hundreds of thousands of British subjects from all ends of the earth to the central battlefield; she has made it possible for the United States to build up a colossal trade with the Allies. Defeat the British navy, he asserts, and the war is over in six weeks. She must have advanced to the Allies by this time not less than \$4,000,000,000. She has raised on credit over \$25,000,000,000. A single London newspaper acting on behalf of a single fund has raised nearly as much money as all the American people have given in their generosity to all the war charities combined. Eng-

land is the main arsenal and workshop for the Alliance. Over 4,500 firms, which before the war did not make munitions, are now making nothing else. England has erected over one hundred colossal government factories for turning out shells, guns, powder, etc. Her output of high explosive shells is now far ahead of that of Germany. There are special factories in Great Britain solely devoted to meeting the armament needs of Russia, France, and Belgium. One-third of her total shell steel production goes to France. Much of France's steel-producing area has been in the hands of the enemy. He admits that the English nation was slow in some ways to wake up to the realities of the war, but 2,000,000 enlisted during the first year. Before conscription came into force in May of last year, 5,000,000 men, or more than eleven percent of the population of the British Isles, had volunteered. America, to do equally well, would need to raise an army of 11,500,000 volunteers. It seems probable that at least 6,500,000, or possibly 7,000,000, men will have served from the United Kingdom before the war is over. Altogether the writer presents a most creditable picture of what England is doing in this war; and it must be admitted that she is carrying tremendous burdens and is doing a vast work for the world's freedom. Germany was wise in her efforts to prevent England's entering the war. If the latter had not, the indications are that Germany would have been victorious. England may have been dilatory at the beginning, and she has not yet had the vision and courage to grapple with the liquor traffic, but the world will be heavily indebted to this small nation when this conflict shall be decided in favor of humanity and righteousness.

Shall political or Christian principles determine national policies? is a question asked by the Missionary Review

**A Grave
Political
Error**

of the World as it discusses the policy of the Anglo-Egyptian government toward Christianity and Mohammedanism in the Sudan. It admits that it may be natural and wise for rulers of an alien race to consider racial characteristics in making laws and establishing institutions in a foreign land, but objects to compromise and surrender of the best. England has usually favored the gospel and missionary work in her foreign domains, but the course described in the Review as followed by her in the Sudan is sheer folly, specially in view of her great need in the present hour of the approval of the Christian world and of the blessing of God upon her arms. The editor remarks concerning the Anglo-Egyptian policy in the Sudan:—"The government has not allowed the Gospel of the grace of God to be preached to Moslems in Khartum, or in any town or village north of the tenth parallel of latitude, during the past eighteen years. Moslems are free to enter every pagan part of this vast territory, and spread their religion that stands for the subjection and degradation of woman; but no Christian missionary is allowed to enter any Moslem district and preach the gospel to Moslems. Would that that were all. There is still a worse side to the picture. The greatest and most successful propaganda of Islam in Africa is carried on through Gordon College (built by Christian money), and the educational system of the government. The judges of the Moslem religious law and the teachers of the Kultabs (Koran schools) are trained and sent forth from Gordon College

to teach the men and boys of the Sudan the Moslem religion! Wherever a Moslem judge goes, he becomes a strong center for the dissemination of Islam, and wherever a Koran school is planted it becomes the most powerful means of spreading and strengthening the hold of Islam. The British Government might, at least, give a free field for the teaching of all that is best and most strengthening in character and life. Islam has a deadening influence, while Christ has life-giving power." We speak in this same issue of the greatness of England's achievements in this war; and they are truly great: but it is much to be regretted that nations like England and our own, with so much Christian light, do not in an hour of national chastisement, like the present, more readily heed the call to national repentance, and bring all their policies into harmony with the Word of God.



A special meeting of the Federal Council of the Churches of Christ in America was held during the first part of last month in the Cal-

**A Notable
Conference**

vary Baptist Church, Washington, D. C. It is described as not a mass meeting, but "rather a conference of representative leaders of the Protestant Church of America." Different organizations were evidently represented. The Conference dealt with questions affecting the war; and a special committee was appointed and reported concerning the duties of the churches to aid in conserving the social, economic, moral, and spiritual resources of the nation. This report dealt strongly with the question of the social vice in war; and churches are urged to keep in touch with enlisted men, and also to provide wholesome social entertain-

ment, and to endeavor to bring them under the spiritual influence of the churches' life. The Council asked for loyal support of the Americal Red Cross movement, and appealed also for enlarged war relief work abroad, and for the struggling and suffering Protestant Churches of Belgium and France. Dr. John R. Mott announced that most of a fund of three million dollars for religious work among soldiers and sailors has already been pledged. President King of Oberlin College said the church must strive for a new and real internationalism and a new democracy inspired by the ideals of Jesus. Dr. Robert E. Speer challenged the church to undertake even larger plans for world evangelization during the war. Dr. Jowett said that if ever the gospel, the whole gospel and the whole Christ, was needed, it is now. A message declaring the duty of the church in this hour of national need was adopted. It contains many inspiring suggestions, such as to cleanse our own hearts from arrogance and selfishness; to steady and inspire the nation; to keep before our eyes the ends for which we fight; to keep alive the spirit of prayer; to care for our young men in the army and navy; to watch against every attempt to arouse the spirit of vengeance and unjust suspicion towards those of foreign birth; to maintain our Christian institutions and activities unimpaired, "that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;" to keep an open mind that the lessons of the war be not forgotten; and, above all, to call men everywhere to new obedience to God, who in Christ has made provision for the redemption of the world and invites our cooperation. The Council would join hands with all men of good

will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdoms of the world the Kingdom of Christ.

This conference was a notable one, and will have a far-reaching influence. It is certainly the duty of the church to take cognizance of all moral issues in social and international life. Her mission ends not with the individual. She is the great teacher in the moral sphere, and it is in preeminent degree the duty of the church of Christ, in her united capacity, to deal with moral problems in a world crisis like that of the present. She can do this effectively without infringing upon the prerogatives of the state. However, in the perhaps partial report of the conference which is before the writer of this paragraph he did not observe any clear assertion of the moral responsibility of our nation itself, its sinfulness, and its need of repentance. We are not merely a collection of individuals, but the United States in its organic capacity has its responsible relation to God. We have sinned against him, and are yet guilty of unmistakable and flagrant wrongs. With all our excellencies we are naturally responsible for things of which we should feel ashamed. Any call to our people to get right with God and to depend upon him, should contain a prominent appeal that we break off our sins by righteousness. In this hour when we move into a conflict that will probably require a vast sacrifice of men and means, we could with far more confidence appeal to the Governor of the nations if we would as a nation cut loose from the worship of mammon, of fashion, of pleasure, and from the glaring sins of Sabbath desecration, the licensed liquor traffic, and our ungodly divorce system,

which poisons the very fountain of our national life. This is an hour for national repentance, confession, and reformation. We need much more explicit acknowledgement of Christ in our national and governmental life. Let us join in the request for a national Day of Prayer to be designated by our President.



Mr. John Wanamaker, the prominent merchant, not long since gave a luncheon to the Board of Managers of the Lord's Day Alliance of the United States, at his private rooms in his New York store. Among those present were Dr. D. J. Burrell, Mr. James Yearance, President of the Alliance, and Dr. J. F. Carson. Mr. Wanamaker said that the Sabbath is basal to the work of the church, and that the church ought to provide funds for the Alliance. He also said he could not understand why the church fails to see the great need of such work for the Sabbath; that he was connected with many Christian institutions, but he felt that an organization like this must be properly supported; and he raised the question as to what will become of the church, if we lose the Sabbath. Dr. Carson said he had been talking recently with a prominent member of the New York legislature, who told him that the reason why the many Sunday bills did not get through was because of the earnest sentiment and the splendid work of the Lord's Day Alliance. Resolutions were adopted which will be sent to departments of the Federal and State governments respecting the reduction of all Sunday work to the measure of strict necessity and for the full and proper protection of Sabbath interests. Such a meeting is highly encouraging. Sabbath desecration is on the increase, and every Christian citizen should remember that the Sabbath is a basal institution for both state and church.



Dr. John McNaugher, President of the Pittsburgh United Presbyterian Theological Seminary, and a member of the Executive Committee of the National Duty of the Pulpit Reform Association, a man who is thoroughly conversant with the principles of social and national Christianity, used the suggestive and forceful words, quoted below, in a recent address to the graduating class of the institution named. It is certainly true that a peculiar responsibility rests upon the Christian minister in the present hour. He ought to be a man who understands the times, and knows what Israel ought to do, and should be on the alert to follow and interpret the movements of the pierced hand in the present international upheaval. It is in the light of Christ and his word, and not in any secular philosophy, that men and nations will find the way to righteousness and peace. Dr. McNaugher said:—

In this connection I can refer but briefly to the supreme tragedy of the present agony of the nations, a tragedy which in some of its terrors is like a dip into hell, which proves that Nietzsche's superman, German, of course, might more properly be called the superbrute. To commemorate it fittingly would call for a Demosthenes of sorrow like Jeremiah.

In these sad days men are needed who have a steadying message for suffering, struggling humanity, who believe "God fulfills Himself in many ways," who believe in the kingdom of righteousness and peace "toward which the whole creation moves," who recognize that the nations are marching,

not to perdition, but to new goals of progress. Let the ministry of the evangelical churches tell out a witness of this type, let them earnestly affirm the sovereign truths of the gospel, let them lift up Christian ideals, and they will maintain the faith of men in spiritual realities and "do their bit" in the period of world reconstruction now close at hand.



The Presbyterian of the South, from which we have taken pleasure before in quoting, recently contained the fol-

lowing patriotic item,
Taxation which is all the more im-
and portant in the present
Morals hour of our country's
 need. As we have entered
 upon what we consider a righteous
 conflict, which evidently will be diffi-
 cult and prolonged, it is clearly the
 duty of all citizens to support the
 government in every proper way. One
 of these ways is our economical and
 financial support. Economic coopera-
 tion is more than economic. It is
 moral. It is a duty. The editor
 says:—

Taxes are necessary for the support of the government, and the government is established and conducted for the benefit of all the people. Every one, therefore, should bear his proper proportion of the cost involved, whether it be in service or in money. Yet there are some people who seem to take delight in escaping the payment of their taxes. And there are some who fail to make proper returns of their property, and thus escape the payment of a part of the taxes that he ought to pay. In this way such a man gets the benefits of what he has not paid for at the expense of others. What is the difference between taking a dollar's worth of benefits from others without paying for them and taking the dollar itself? In one case the man would be called a thief. What should he be called in the other case?

Prohibition, of course, never prohibits. Men will always drink; and they will always be able to get drink. To deny men the privilege of certain things only makes them

Prohibition the more keen to secure
and them. Prohibition hurts

Prosperity business; and it cannot
 be enforced anyhow. In

view of such hoary and thread-bare assertions that we often hear, it is cheering to note the following information going the rounds of the press concerning the effects of prohibition in Denver, a city of over 200,000 population:—

During the first few dry months in that city the savings banks opened up 7,000 new accounts. The savings' bank deposits have increased \$6,314,426. In one year, under the dry regime, the total bank deposits show a gain of \$26,632,225.

The 463 Denver saloon buildings are all occupied by legitimate business. Banks, dry goods stores, shoe stores and other concerns are occupying the places formerly used by saloons. There are few vacant stores. Crime has decreased 67%. The last wet year Denver had 3,313 cases of crime. The first dry year the city had only 1,119 cases of crime. Homes are happier because of the closed saloons. One thousand two hundred and sixty washerwomen have turned over their jobs to the big laundries. Denver husbands are now sober and at work. The cows around Denver are working overtime. The dairy business has increased 42%. The breweries are employing about the same number of men as before, only now they are making soft drinks and butter and soap. Denver's health has been greatly bettered by the closing of the saloons. The last wet year the average number of patients in the County Hospital was 500; now the average has been cut down to 100. It used to be common to get 25 new alcoholic patients every day; now weeks pass without a single alcoholic case. Divorces have de-

creased 41% under the operation of the dry law. During the last wet year 874 persons applied to the Denver city jail for shelter from the storm. During the first dry year 109 applied for such shelter. The jail, with 402 cells, formerly filled with prisoners, now has usually less than 100 prisoners. Amazing results have been shown in business booms. Denver's largest department store shows a 25% increase in collections in a single month under dry regime. Clothing, grocery and shoe concerns report a marvelous prosperity. Booze money is now going into legitimate channels of trade.



The brewery investigation in the United States District Court came to a close recently in Pittsburgh when fines amounting to \$52,000

**Liquor
Men
Fined**

were imposed upon thirty-four corporations. In all seventy-two corporations had been indited for vi-

olating the Federal criminal code, which prohibits contributions to political funds from corporations, and were charged with raising a "slush fund" of \$1,000,000 to abet the election of a United States Senator and thirty-six members to Congress in this State in 1914. A fine of \$10,000 had been imposed a short time before upon the United States Brewers' Association of New York, indited in connection with the others. Exactly for what specific deeds they were finally considered guilty by the Court does not appear wholly clear from the account in the press but in general it seems to have been for violation of the Federal corrupt practices act. Mitigating statements were made by counsel for both sides, but the fact remains that they were fined for meddling in a financial way with politics. These different fines distributed over so many companies engaged in such a lucrative business do not amount to very heavy punish-

ment, but it is a victory for the right, and shows the natural tendency of such a business. The Gazette-Times of this city, though it lets the liquor interests off rather easily, saying that they will profit by the new order, in the saving of money and in having less popular disrespect to overcome, also remarks:—

The penalties imposed by Judge W. H. S. Thomson on the brewing companies that virtually admitted themselves guilty of violation of the Federal corrupt practices act will seem to most people very trifling punishment. However, there is a triumph for the public in the issue of these cases that cannot be computed in dollars. The fines assessed will not embarrass any of the defendants; the fact that they have been publicly pilloried for a grave crime against the people will operate to prevent a repetition of their offenses. And that, after all, was the chief end sought. These cases will serve to warn the liquor interests to keep their fingers out of the political pie. They will stand as a warning that corruption of the electorate by corporations will not be tolerated. The right of every man to take such proper interest as he will in election campaigns is in no wise affected, but the introduction of syndicate methods by special interests must cease.



One of the suggestions of the Federal Council of Churches of Christ in America, above referred to is, that the churches at home should

**The Enlist-
ed Men**

keep in touch with the enlisted men. This should be done in order that

these men may feel that the church is not forgetting them but is standing back of them while they are fighting for their country. They should be remembered in public and private prayer, their names should be posted in the church and personal letters from pastors and officials should reach them regularly.

W

Editorials

CHRIST AND WAR

There is much confusion among men as to the part God has in war in general and in the present great war in particular. It is common even among Christians to hear the remark that God has nothing to do with war, and that surely he has no part in the present awful strife. But it is difficult to understand what conception people who make such statements have of God and of the divine government. It is impossible to read and accept the statements of the Bible on this matter and deny that God has a very prominent place in all events including war. A few of the Scripture texts bearing on this matter may here be quoted. "Jehovah is a man of war; Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea." (Exodus 15:3, 4). Moses speaks of the "book of the wars of Jehovah." (Numbers 15:14). Before Joshua besieged Jericho he had a vision of "the prince of Jehovah's host with a drawn sword in his hand by the walls of Jericho." (Joshua 5:13-15). David speaks of Christ as a victorious warrior in these words: "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle." (Psalm 24:8). Twice he makes the assertion that "He teacheth my hands to war." (Psalm 18:34, 144:1). Zechariah declares his relation to war as follows: "I will gather all nations against Jerusalem to battle. Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle." (Zech. 14:2, 3). Christ himself says: "I came not to send peace, but a sword." (Matt. 10:34). John declares:

"And I saw heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True, and in righteousness he doth judge and make war." (Rev. 19:11).

The effort is sometimes made to interpret all such texts as speaking not of war in the physical, but in the spiritual sense. Yet all except the last undoubtedly speak of literal war. They certainly teach that God has a very prominent place in the wars among the nations of the world. They also teach that although Jesus Christ is the Prince of Peace he is the one by whom the Godhead is represented in all that God does in connection with these national strifes. Let us endeavor to learn the relation of Christ to war and the part he has in the great war now in progress.

The first thing to be mentioned is that war occurs within the boundaries of Christ's kingdom. "His kingdom ruleth over all." When war arises among the nations it is within the realm over which he sways his sceptre. The question is sometimes asked how this can be since he came as the Prince of Peace and laid down his life to bring about reconciliation between God and men and among all the nations of men. But it might just as well be asked how there can be war within the boundaries of the kingdom of God? Even if Christ's kingdom be viewed as so narrow as not to embrace the warring nations it surely will not be denied that the kingdom of God embraces them all. If a distinction between the kingdom of God and the kingdom of Christ be allowed, (which we deny), it is as difficult to account

for the existence of war in the one as in the other. The explanation of the fact will be attempted at a later stage of the discussion. It is enough to make plain and emphatic at this point that all the wars that the world knows take place within the realm over which Jesus Christ is the reigning king. This is true because he is Lord of all. All things have been put under his feet.

The second thing to be noted is that war occurs by the permission of Jesus Christ. The term permission is not here used in the sense of authorizing, sanctioning or approving. That idea will be taken up presently. All that is here contended for is that if it were a matter of mere physical power Jesus Christ is able to prevent war. He does not prevent it. He therefore permits it, since it could not occur without his permission. Some relationship must exist therefore between Christ and war because war could not arise within the realm over which he is king and he be nothing more than an onlooker. It is important that we discover his part in it. With the Scriptures before us this is entirely possible.

With all its evils Christ overrules war for the accomplishment of a righteous purpose. The evils of war are many and great. On one side at least it always begins with an evil purpose. The guilty nation is usually controlled by a proud, haughty, predatory spirit. It tramples on the rights of other nations. By brute force it seeks to gain territory to which it has no just claim, to humble weaker nations and thus reduce them to a condition of servitude, to exact tribute as a highway robber would despoil his victim. In war there is the destruction of vast amounts of wealth, the devasta-

tion of extensive tracts of country, the slaughter of thousands of human beings, the overshadowing of lands with the dark cloud of sorrow. Times of war are times when the prince of darkness has his agents abroad in full force seeking the contamination of the morals of the troops separated in large measure from the restraining moral influences of home and church. Often the havoc wrought by the shafts of temptation to evil is greater than the destruction wrought by shot and shell on the battlefield. It is when men contemplate these aspects of war that they are most ready to declare that God has no part in it, that it exists only because of the evil passions of men, and that it exists only within the dominion of satan. But it is satanic theology to hold that satan has a kingdom over which Christ does not have supreme control. It is heresy to maintain that any evil arises which Christ is unable to prevent if he would. It is dishonoring to the King of kings to think that he will permit any event to occur which he cannot or will not overrule for good.

This is undoubtedly the plain teaching of the Word of God. The words of the Psalmist make this clear, "Surely the wrath of man shall praise thee; the residue of wrath shalt thou restrain." (Psalm 76:10). It is the teaching of the Bible that all evil is controlled by the Supreme Ruler so that its force eventually contributes to the glory of God. The murderous spirit of Joseph's brethren was overruled for the saving alive of multitudes of people. The crucifixion of Jesus Christ became the atonement for sin whereby the world is saved from destruction. These are typical cases taken from among the vast number of evil deeds wrought by men. They are

cases the good results of which are clearly stated. But they are not exceptional in this respect. Rather are they typical of the fact that all evil is similarly overruled. Though war is always characterized by evil it calls out the sympathies of vast numbers of people who would not be moved by ordinary cases of distress. Many people have learned why God has allowed them to accumulate wealth since the cry of distress has been heard from Belgium, Poland and other suffering peoples. There is more religious activity than ever before just because we are aware of the activities of the agencies of satan among the soldiers. Multitudes may be brought under the influence of the gospel in time of war who give it no thought in time of peace. While war may develop a spirit of reckless regard for life, after all it may also develop a spirit of thoughtfulness with reference to the future when the probability of having to face its dread realities is increased a thousand fold. Even war can be overruled so as to become an evangelistic agency.

But war is not wholly evil. It is not merely overruled for good. The statement about to be made may be pronounced heretical by some, nevertheless the writer will dare to make it. War has some good features. And because of this Christ actually employs war for the accomplishment of his purpose. It seems like a dreadful instrument for the Divine Ruler to use for the advancement of his cause, nevertheless according to the Scriptures he sometimes uses it with wonderful results. He used it to drive out the seven nations of Canaan and to establish Israel in the land of promise. Superficial thinkers never weary of criticising the God of the Bible for that act, but they

only show their ignorance of the essential facts in the case, of the need of just such a means for the accomplishment of a holy purpose, and of the whole history of the world which presents many such cases. The truth is nations must be dealt with as moral beings according to their moral character and the enormity of their national sins. The nations of Canaan were destroying themselves by their nameless vices, and war was the very best means for showing them their sins and giving them a chance to repent. It brought to the attention of many the fact that there is a living God who was on the side of Israel and that their only hope of salvation was to give up their opposition to him and to seek affiliation with his people. God therefore uses war to inflict capital punishment on nations guilty of capital crime.

War is employed to chastise nations and to bring them to repentance. The wars waged against Israel are declared times without number to have this end in view. Idolatry, Sabbath breaking and intemperance are mentioned by the prophets as some of the great sins for which they were scourged by war. Pride, self-indulgence, oppression of the poor, are enumerated in the catalogue of national crimes of which they were guilty. Abraham Lincoln led the United States in confession of great national sins for which we were scourged by the civil war. If men and nations were only willing to listen to reason and act accordingly war might be avoided. Sufficient testimony was borne against the sin of slavery to bring the people of this land to their senses if testimony could do this. But it failed and God thundered from the heavens against this great national sin and gave his voice of testimony in the terrible whirlwind of war. If human

testimony alone were sufficient to convince men of the vastness of the sin of intemperance enough has been said to drive this monster from every land. But human testimony is not sufficient and Christ is employing this terrible world war to show to the peoples of every land what a curse the liquor traffic has become. The number of young men who are judged unfit to go forth to war is appalling. Intemperance and other vices are the chief causes of this unfitness. Doubtless Christ is using this war to show the nations of the world that such vices are destructive of manhood and result in national overthrow. They are slow to learn but some progress has been made and more will yet be made before the sword is sheathed.

The supreme end of war is to teach the nations that Christ reigns, that he holds in his hands the destinies of nations, that they must submit to him or perish. Sufficient testimony has been borne to this truth to bring in the reign of righteousness if human testimony could accomplish this result. But nations are slow to hear and heed such testimony and it becomes necessary for God to thunder in his ire and dash the nations against one another and break them like the vessels of a potter. The German theory that the Kaiser rules by divine right and that the people have no part in the exercise of sovereign political authority, and the theory that the people possess this authority independently of God and are not subject to his law, must alike be pulverized and thrown to the winds. The Lord and He alone must be acknowledged as supreme. Verily war has a place in the divine programme and the sooner the nations learn this truth the sooner will we have universal and enduring peace and prosperity.

THE FUNDAMENTAL ISSUE

While the issues which have drawn the United States into the great war are of vast importance and are sufficient to justify our taking part in the conflict they do not embody the fundamental issue which must be settled before world-wide, permanent peace can be secured. The most important of the issues about which the United States is concerned is the democratic theory of civil government. This means the right of a people to determine their own form of government and to have a voice in its administration. Important as this principle is, there is another that is still more important. As stated in a preceding article civil governments must have respect to rights in three directions, namely, the rights of the people over whom they rule, the rights of other nations, and the rights of God. No nation is truly Christian that does not aim to respect all these rights.

Often is the question asked, are there any Christian nations? Different answers are given because there is no agreement as to what constitutes a Christian nation. In the opinion of some a nation is Christian if the majority of the people are Christian, if Christianity is the prevailing religion, if there are Christian customs and usages in national life, if there is a code of laws based even in a limited measure on the Ten Commandments. On the other hand it is contended that the existence of un-Christian customs and usages side by side with those that are Christian, un-Christian laws such as those that legalize the liquor traffic, provide for the desecration of the Sabbath, make lawful the dissolution of the marriage relation contrary to the law of God, plainly prove that a nation is not Christian.

Evidently until there is some agreement in the use of terms so that a definite standard shall be recognized it will be impossible to agree as to the Christian or non-Christian character of nations. But another question here arises, namely, are there any Christian governments? This ought to be a much easier question to answer. In the judgment of the writer a nation as a political body is not Christian unless the great body of the people are not only believers in Christ for the salvation of their souls, but are also believers in the Christian principles of civil government. The possibility of being Christians individually while ignorant of or indifferent to the Christian principles of civil government may be admitted. But it is impossible for a nation to be a Christian nation unless the body of the people are grounded in the great truths that God is the source of national life and political authority, that Jesus Christ is the Ruler of nations, and that the Divine Will is supreme law in all civil affairs. Religious statistics throw no light on this matter. But we can examine the organic laws of the various civil governments and discover whether or not they embody these principles. Unless they do they are not Christian documents and such governments are not Christian governments.

In the discussion which follows the character of the constitutions of twenty-two of the most important countries of the world is presented. It is not denied that there are any Christian features in these documents. They have been framed under Christian influence in a goodly measure. They have borrowed much from Christianity. But the real question is, do they make proper recognition of the fact and do they embody in any suitable

form the great fundamental principles of civil government?

These documents will be taken up in the alphabetical order of the nations, beginning with Argentine.

The Preamble to the constitution of the Argentine Nation invokes "the protection of God, the source of all reason and justice." The oath of office is in the following form: "I,—, do swear, before God our Lord, and these Holy Gospels, etc." While God is acknowledged it is not as the God of nations who delegates to them their sovereign political authority. The oath contains an appeal to God, but it introduces unwarrantably an appeal likewise to the Gospels.

In the Preamble to the constitution of the Commonwealth of Australia these words occur: "humbly relying on the blessing of Almighty God." The official oath ends with the words, "so help me God." This is good as far as it goes, but it does not give expression to the fundamental Christian principles of civil government.

The constitution of Austria-Hungary contains no acknowledgment of God in any form. The same may be said of the separate constitutions of the two members of this dual empire.

The constitution of Belgium guarantees religious liberty but makes no statement of the relation of civil government to God. The form of official oath is left to be determined by statute.

Brazil makes no sort of a religious acknowledgment.

The constitution of Canada is equally destitute of religious acknowledgment.

The fourth article of the constitution of Chile declares that "The religion of Chile is the Apostolic Roman Catholic, to the exclusion of the public

exercise of any other." The oath is in the following form: "I,—swear by the Lord our God and by the Holy Gospel, etc."

The constitution of Denmark provides for freedom of worship according to convictions if not contrary to morals and good order.

The first article of that part of the constitution of France which deals with the relations of the Public Powers declares that "On the Sunday following the opening of the sessions of the Senate and Chamber of Deputies public prayers shall be addressed to God in the churches and temples, to invoke his aid in the labors of the chambers."

The constitution of Germany contains no acknowledgment of God. The German theory of the relation of civil government to God is easily inferred from the constitutional provisions concerning the powers of the Emperor and the interpretation of those provisions by the constituted authorities and the leading German writers. The Emperor is regarded as clothed by God with sovereign political authority.

The constitution of Italy, adopted in 1848, declares that "The Apostolic Roman Catholic religion is the only religion of the state. Other cults now existing are tolerated, in conformity with the law."

"The person of the Supreme Pontiff is sacred and inviolable." An attempt against his person is placed in the same class with an attempt on the person of the King. Free discussion of religious matters is guaranteed. An annual income of 3,225,000 lire is provided for the Holy See. Freedom of the press is guaranteed. "Nevertheless, Bibles, catechisms, liturgical and prayer books shall not be printed with-

out the previous consent of the bishop."

The constitution of Japan declares that "The Empire of Japan shall be reigned over and governed by a line of emperors unbroken for ages eternal." "The Emperor is sacred and inviolable." "The Emperor is head of the Empire, combining in himself the rights of sovereignty." "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

The Constitution of Mexico begins with these words, "In the name of God and by the authority of the Mexican people." Sovereignty is declared to be vested in the people.

The Constitution of the Netherlands provides for religious freedom, but contains no other religious features.

The Evangelical Lutheran religion is the state religion of Norway, and inhabitants who profess this religion are required to educate their children therein.

The Constitutional Charter of Portugal declares that "The Apostolic Roman Catholic religion shall continue to be the religion of the Kingdom." Other religions are permitted to foreigners who may hold private services in houses intended for that purpose, but such houses must not have the external appearance of churches.

The Fundamental laws of Russia declare that the Emperor wields supreme autocratic power. "To obey his authority, not only through fear but for the sake of conscience, is ordered by God himself." The Greek religion is the religion of the Empire.

The Political Constitution of the Spanish Monarchy declares that "The Apostolic Roman Catholic religion is the religion of the State. The nation binds itself to maintain this religion and its ministers." People of other faiths are not to be molested if they show due respect to Christian morality.

The Constitution of Sweden declares that "the king shall always belong to the pure evangelical faith as adopted and explained in the unaltered Augsburg Confession and in the resolution of the Upsala Synod of 1593." He is regarded as clothed with autocratic powers.

The Constitution of the Swiss Confederation consisting of twenty-two Sovereign Cantons begins thus: "In the name of Almighty God." This is the sum of its religious features.

As is well known the Constitution of the United States contains no religious acknowledgments.

This examination fails to find a single one of all the great states of the world that has placed itself clearly and avowedly on the basis of the Christian principles of civil government. But it may be said that if these principles control in the formulation of these documents, even though they are not formally stated, is not that enough to make them Christian documents? In reply it may be said that it is not wise to be tenacious about forms of expression, but while there are Christian elements in most of these constitutions they do not embody even in a vague form some of the elements that are essential to the constitution of a Christian state. Some of them, as for example, Germany, Austria-Hungary and others do not provide for the rights of the people. Some provide for the rights of the people over whom

they are authoritative but do not safeguard the rights of other nations. It is doubtful whether any government has yet reached the high level of obeying the moral law in its treatment of other peoples. None of them safeguards the great principle that God has rights that must be acknowledged by civil governments.

Superficial people will be disposed to say, there is no necessity for us to safeguard the rights of God, since he is omnipotent and can take care of his own rights. But the reply is that it is not God who suffers when civil governments fail to render him his due, but the nations themselves. The first duty of both individuals and states is to get right with God. The nations of the world are in rebellion against him. They have refused to submit to his law and to the rulership of Jesus Christ. They have set up moral, or rather immoral standards of their own devising. It is because of this that the world has been plunged into this dreadful war. The nations are reeling under the strokes of judgment laid upon them by the Omnipotent Hand. They must repent, reform, submit to the King of kings, or be dashed to pieces like the vessel of a potter. These are the truths to be emphasized now. This is the fundamental issue which must now be pressed.



CHRIST ON DAVID'S THRONE: CRITICISM AND REPLY

A criticism of the editorial article in the May issue of the *Christian Statesman* entitled *CHRIST ON DAVID'S THRONE* has been received from the Rev. E. M. Milligan the author of the published address which called forth our article. The principal part of the criticism is here given.

Nothing essential to the argument has been omitted. The criticism is followed by editorial comments. The paragraphs are numbered so as to save repetition. The criticism follows.

CRITICISM

Today there was received a marked copy of your May issue containing an attack on premillennial belief as set forth in my lecture recently delivered to students of The Pittsburgh Theological Seminary. The view which inspired the editorial is commonly held by premillenarians, but as my name only is mentioned I request space for a reply.

The article of the Editor is entitled "Christ on David's Throne," and the editor avers that the enthronement of Jesus Christ is one of three fundamental principles on which the whole National Reform movement rests. He further asserts, "This enthronement is an accomplished fact," and also announces that "Advocates of the National Reform cause are required to antagonize all opposing views."

The reading of the editorial was begun in the hope of receiving something in the nature of proof, from an advocate of National Reform, in support of the claim that Christ is now on David's throne; for it was supposed that any principle fundamental to this movement would have the support of Scripture, and that an advocate of this cause would wield the Sword of the Spirit,—the Word of God, in defense of fundamental principles and in antagonizing opposing views. Hence it was disappointing to learn that the editorial was not designed to prove the claim used as its caption. The avowed purpose was simply to antagonize the view of those who hold and teach that Jesus Christ is **not yet on David's throne** which view is declared to be radically wrong. 1.

The antagonism begins and follows the familiar and beaten track so generally pursued by postmillenarians who never quote Scripture in support of their theory except it be to argue against the acceptance of the literal sense, and to ridicule those who pre-

fer that their faith should stand in the power of God to fulfill His own Word, rather than in the wisdom of men who dare to teach that God does not mean what He says, if His Word is literally interpreted, and that it is their business to discover and declare what God really does mean, and what He intends men to understand. 2.

This is evident from examples cited of a few difficulties that confront the literalist. Luther is mentioned; but he was not a literalist, though he accepted the premillennial truth taught by Christ and the apostles and cherished by all the Church fathers, except Origen. 3. While still in the grip of the Papacy, Luther had been taught to use the method of spiritual interpretation which is still the method of Rome papal and, without the aid of which, the theory of postmillenarians would never have been heard of. 4.

The editorial continues to antagonize the view that our Lord is not to-day occupying David's throne by presenting other difficulties which confront literalists who hold and teach this view because it is the plain teaching of Scripture. The warning therefore is given that the enemies of Christ understood his words literally when he said "Destroy this temple" etc. Of course they did, and postmillenarians not less than premillenarians do also. The body is not less a literal temple than was the one of stone that stood in Jerusalem. The trouble with the enemies of Christ on that occasion was not in understanding His words literally, but rather in failing to understand that Jesus spoke of the literal temple of his body rather than of the not more literal temple of Herod.

The article next refers to the woman described in Revelation who sat on seven hills, and we read "The plain meaning is that she sat on all seven at the same time." The keen vision of the editor enables him to see great difficulty for any woman who should attempt such a feat. This presumably is intended to furnish a climax to the editor's ridicule of all who believe that the woman literally was to sit on all seven hills at the same time. The

Bible however says she will, Rev. 17:9, and premillenarians believe that this prophecy will be literally fulfilled and that this woman will not have great difficulty in doing this either; for as God's Word explains the woman is merely a symbol of Babylon in Mystery,—“that great city, which reigneth over the kings of the earth,” Rev. 17:9. It certainly required exegetical skill, of a kind, to evolve from this Scripture the difficulties which the editor imagines. 5.

The claim that “David's throne to be truly literal must needs be the identical material structure on which David sat” would appear very silly if put forth by any one other than a postmillenarian, for whom allowance must be made when he attempts to antagonize some views opposed to his theory. His case is desperate when, as in this instance, the opposing view rests on the plain teachings of Scripture literally understood, and so necessitates, as the only resort, the use of ridicule which of course is neither sense nor Scripture. Does the editor believe in the resurrection of a literal body? Will he deny the literal resurrection? or that he possesses a literal body because the one he now has is not of the identical material structure as the one he possessed before he came to his teens? Would his house be no longer literally his house if he occasionally had it repaired or even rebuilt? But what's the use! It may not be possible to show him the absurdity of his claim, but others will see it without the need of drawing pictures to illustrate the fact. 6.

He certainly has failed to grasp the view of premillenarians concerning what Jesus taught in His parable of the Sower which the editor says is not meant to teach that only one-fourth of those who hear the gospel are saved, while three-fourths are lost. Literalists agree with him here; but he claims that the author of “The Statement” which he is antagonizing thus perverts Scripture. One must surely “spiritually interpret” the said author to reach any such conclusion. Had he quoted from my Statement of Beliefs what is there found on this parable, almost any

one would see that the words used, if literally understood, plainly claim that but one of the four gospel hearers was fruitful; and there is not a hint to be found that the unfruitful hearers would not be saved. The Bible teaches that if one builds on the true foundation he will be saved even though he builds with wood, hay or stubble, and so, being unfruitful, suffers loss. This is literal and therefore what we believe and teach. The said “author” objects to any one placing a spiritual interpretation on what he may write or say since he is thus wholly misrepresented and others are deceived regarding his beliefs. 7.

Further antagonizing the literal sense of Scripture, regarding the character of the Church during this age which is to end in judgments, he claims that “signs of this final catastrophe cannot be discerned by the critical eye.” But premillenarians never suspected that the “critical eye” ever did or could discern spiritual truth, much of which is known and accepted only by faith. But if any one, even with a critical eye, will read Matt. 24th chapter, and does not indulge too freely in spiritual interpretation, he will probably learn that Jesus plainly declares that this age will end, not in the conversion of the nations, but rather in the great tribulation. 8.

The editor quotes 1 Chron. 29:23 and says: “The fair interpretation of these words leads to the conclusion that there is some measure of identity between the divine throne and that occupied by David and Solomon. If Solomon when he sat on David's throne was also occupying the throne of the Lord, it would seem to be fair inference that when Christ is seated on the throne of the Lord he is occupying the throne of David.” This may be good logic for spiritualizers, but it would hardly enable a high school boy to pass in that study. The Bible teaches, at least for literalists, that God chose for Himself Jerusalem to be the City of the Great King; that the throne there established was to represent divine proprietorship, authority and rule, and that any man occupying that throne in Jerusalem

must recognize and accept these facts and be willing to act merely as the vice-regent of God. Hence David and Solomon, whom God chose to represent Him and to rule His people, sat on the throne of the Lord in Jerusalem which was also the throne of David's house because God gave promise, which He confirmed with an oath, that His throne in Jerusalem should be occupied by David and by his seed after him to the generations. Now if it is anywhere taught in Scripture that a similar promise was given to David concerning the throne of God in the highest heavens,—if that throne also, not less than the one in Jerusalem, is the throne of David's house, then it is more than a fair inference: for it would be a plain fact that Jesus when he sat down on the right hand of a Majesty in the heavens began then to occupy the throne of David, and thus the oath confirmed promise of God was fulfilled. But is anything of the kind even inferentially taught in Scripture? If so, where? 9.

Once again it is said: "That Christ on the throne of His Father is merely a prince in waiting, is a false assumption. There is no such use of the word prince in the Bible." This ipse dixit may be true enough from the stand point of some spiritualizers; for one never knows what they may claim to be the meaning of any word in Scripture "spiritually interpreted." But literalists will think of Daniel and his three friends, of whom none was ever enthroned, yet who are all designated as princes, and any one, with a concordance, can find more than forty references in the Bible to persons, who being of the seed royal, are called princes although they never occupied a throne. 10.

However we have neither the time nor the inclination to engage in controversy since it is useless to carry on a discussion with one who declines to abide by any final authority,—even by the Scriptures of the Old and New Testaments, except as spiritually interpreted by himself, and who not only assumes the right to make any Scripture mean whatever may be necessary to support his contention, but who also

holds up to ridicule and denounces as absurdities everything, to be learned from the literal sense of Scripture, which in any wise controverts his pet theory, or which proclaims as truth something which he has not the faith to accept on the authority and promise of the literal sense of God's Word, or which presents difficulties insolvable to his finite understanding, which he avoids by banishing truth to some sort of limbo to be neglected and forgotten. 11.

W. REPLY

1. The purpose of the article was two-fold. It was designed to prove that Christ is enthroned according to the promise of the Father and that those who deny this are wrong. This was done by showing that the Bible is full of figures of speech, symbols and so forth, and that the throne of David was symbolical. Israel was symbolical of the kingdom of Christ here on earth and David and his royal descendants were types of Christ. Israel was a sort of model of Christ's kingdom; Christ's enthronement in the heavens as King of kings is the fulfillment of all the promises concerning this matter. The thing symbolized is vastly more than the symbol itself.

2. Postmillenarians are as apt to quote Scripture as any other class of people. They are as desirous of learning what Scripture teaches as are any others. They are no more given to ridicule than Premillenarians as is shown by the criticism now under review, and is still more evident by some of the paragraphs not printed. It is somewhat difficult to find out just what is meant by the literal interpretation of Scripture. It would seem from our critic that what he means by it is this: when we have found out the real meaning of Scripture we have discovered its literal meaning. I trust that this is what we are all trying to

do. Certainly this was the aim of the writer of the editorial which called forth the above criticism.

3. Luther was not a Premillenarian. The writer has read many of Luther's works for the express purpose of finding out his views on this matter. There is not a syllable to justify the claim that he was a Premillenarian. Like the great body of Christians he held that Christ might soon appear, and in some of his sermons he gives reasons for this belief. But he taught that his coming was not for the purpose of occupying David's throne but for the final judgment.

The Church Fathers were not all Premillennialists except Origen. The writer has examined them from Clement of Rome down. As I write there lies before me the result of this investigation. Not more than eleven out of almost fifty held the Premillennial view. Many of them strenuously opposed it, and from the time of Augustine it was regarded as a heresy. For choice specimens of fantastic spiritualizing read the works of these Premillennial Fathers, for example, Hippolytus.

4. It might be inferred from this language that the Roman Catholic church is responsible for the Postmillennial view, but this is not true. The writer holds that from the days of the Apostles down to a period following in the Reformation the terms Premillennial and Postmillennial were not in use. The controversy was between Millennialists and Anti-Millennialists. There were two classes of Millennialists; those who held that there are to be a thousand years of blessedness here with Christ on the throne in Jerusalem and those who held to such a period without Christ's visible

presence. But the great body of Christians did not belong to either of these classes. Robert Bailie, one of the Scottish Commissioners to the Westminster Assembly, classes both these kinds of Millennialists together under the title "Millenaries" and says that they gave much trouble in the assembly. The belief of the great body of Christians has always been that Christ may come at any time, not to reign in Jerusalem, but to sit as judge, to bring the whole gospel dispensation to a close, and to inaugurate the reign of glory. The fashion of taking Revelation chapter twentieth to establish the doctrine of a millennium in which every one will be righteous is quite modern except with the small class who have held to what is now known as the Premillennial view.

5. In the editorial in the May issue of this journal the writer made a number of references to show that what he takes to be the strictly literal view of Scripture cannot be maintained. He is glad to learn that his critic does not accept that view. In fact it seems that the critic and the editor accept the same theory of interpretation, which is neither the literal, nor the allegorical, but the historical, that is, the theory which aims to discover the true sense of Scripture in the light of historical and other facts bearing upon the matter. My critic escapes the difficulties attending the literal method by not being strictly literal.

6. Certainly the term throne taken literally means the material structure on which a king sits. To be strictly literal the throne of David must mean the material royal seat which he occupied. The secondary meaning however is sovereign authority, and we are adopting the historical method of exegesis when we so interpret it.

7. Just what the critic means in his interpretation of the parable of the Sower is not quite clear. The writer certainly thought he meant that those gospel hearers represented by the seed on the wayside, the stony ground and the thorny ground are not saved. In his published address he calls the wayside hearers "careless and indifferent," says they "think the gospel of the kingdom is not of much importance," "that it does not make any difference whether one understands it or not,—whether he accepts or rejects it." But in his criticism he says he believes that they are saved although they are unfruitful. How those who reject the gospel offer can be saved passes all understanding. Furthermore, he says of the stony ground hearers that they are "shallow and insincere," that "there is not in them the root of faith," and yet they are saved. This is astonishing. Of the thorny ground hearers he says that the cares of the age and the deceitfulness of riches choke the Word and make fruitfulness impossible, and yet they are saved. On one occasion when Christ was laying down some of the laws of the kingdom some of his disciples inquired, "who then can be saved?" But when we read this modern gospel we are ready to inquire, Who then can be lost? Evidently the fruit contemplated in the parable of the Sower is the fruit of the Spirit in the heart and life of the individual. And no one can be saved who lacks utterly this fruit. Certainly these three classes do lack it utterly.

8. The editor believes that the Bible requires us to examine doctrines and events with a critical eye, that is, with a discerning mind. He has tried to do so, and the evidence from history is that the church taken as a whole is

in advance of the church of the Middle Ages, and even of the Church in the days known as the Apostolic Age. There are many things connected with the future which are not made plain in the Scriptures. It is not safe to prepare a definite programme for God to follow. Much that is said about the "Great Tribulation," "the Rapture" and so forth, is based not upon Scripture but on what is read into Scripture by men of fertile imaginations. We should certainly try the fantastic theories of the present day and reject what is human and accept only what is divine. It was the study of Premillennialism as defined by its advocates that led the writer to the conclusion that it is unscriptural and fraught with great danger.

9. The critic misses the point of the argument. The throne of David was the throne of the Lord because David and his royal descendants ruled by divine authority, were clothed with power from God,, ruled over Israel as God's kingdom on a small scale, and the symbol of the kingdom when all nations submit to his sceptre. Israel was only a part of the divine kingdom and the throne of Israel stood for only a part of the divine sovereignty. But when Christ was exalted he was crowned Lord of all. It follows therefore that being crowned Lord of all there is no further authority to be given him. It follows also that he has all the authority that belongs to David's throne and likewise all that is symbolized. He himself declared that all authority was given him. This must of necessity include all the authority of David's throne. The critic passed judgment on the argument before he had grasped its meaning.

10. There is failure here to meet the argument. Certainly there are princes in the broad sense who never reign. But the argument is that the term prince is never used in the Bible to mean a prince in waiting, and especially is it never so used of Christ. When he is called The Prince the meaning is that he is already reigning. This is a common use of the term in Scripture.

11. The writer expected the critic to meet the arguments advanced to support the contention that Christ is already occupying David's throne with all that it stood for but instead he denies that any argument was used. He says he looked for Bible proof but found none. The proof was taken mainly from two Bible texts. The first is Revelation 3:7; "He that hath the key of David." The key is the symbol of authority. To have the key of David is to possess the sovereign authority that David had and all that it represented. The tense of the verb shows that he has this authority now. This is not spiritualizing, but is plain literal exegesis.

The second Bible text is Acts 2:29-36. It is too long to quote here. But it plainly declares these facts:

(1). David as a prophet had knowledge that God would set one on his throne who should be at the same time his son and Lord.

(2). Peter proves that this promise was completely fulfilled in Jesus.

(3). Its fulfillment consisted in part in raising Jesus from the grave, as predicted in the sixteenth Psalm.

(4). It includes also his ascension to the right hand of God.

(5). This ascension is followed by his formal enthronement. The Father's

throne becomes the throne of the Mediator. There is no division of the universal realm of God. It was all promised to Christ as his reward for his saving work.

(6). Jesus has therefore been made both Lord and Christ. He is Lord of all, which means that he is the possessor and ruler of all. He is also Christ which involves the exercise of the three Mediatorial functions belonging to him as Prophet, Priest and King.

This is not spiritualizing but plain, straightforward, historical exegesis.



NATIONAL PRAYER

This Association has requested the President to call a day of national prayer and thanksgiving and has suggested the Sabbath before the Fourth of July as an appropriate time. The General Assemblies of the Presbyterian and United Presbyterian Churches, the General Synods of the Reformed and other churches and the General Eldership of the Church of God have been asked to co-operate in urging this to the attention of the President. The religious press has taken the matter up and it is meeting with general favor. Whether or not the President calls the nation to such a day of prayer, the Sabbath before Independence Day will be an opportune time to discuss the fundamental causes of the war, the basis for permanent peace and the obligation of the church to the soldiers, to the suffering, to the Red Cross and to national righteousness. The words of President Lincoln when he called the nation to observe a day of fasting and prayer, April 30, 1863, are applicable to today, "It behoves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Special Articles

LESSONS FROM THE WAR

By E. A. Crooks

And ye shall hear of wars and rumors of wars. For nation shall rise against nation, and kingdom against kingdom." Matt. 24:6, 7.

The disciples were greatly shocked with the declaration of the Master of their beautiful temple that there should not be left one stone upon another that would not be overturned. They had just been pointing out its magnificent buildings as they were passing out from its enclosure. As they sat with him on the Mount of Olives overlooking the city they wanted to know when these fearful things would take place, and what signs would precede them. The Lord's answer is recorded for us in the 24th chapter of Matthew. His answer describes two events, the destruction of Jerusalem, which should mark the end of the Hebrew nation, and the end of the world which shall mark the culmination of his kingdom. In his answer he indicates the great struggle that should intervene.

He warns them that his kingdom was not to be established without a struggle. "I am not come to send peace, but a sword." A wicked world was to be filled with conflict because it would oppose His kingdom. He declares that in this conflict war is to have a prominent place. There were to be wars and rumors of wars; there was to be the uprising of nation against nation, and kingdom against kingdom. These were to be accompanied by famines and pestilences and earthquakes. This program has had a fearful fulfillment. The most fearful part

of it the world has ever seen is being enacted today. War is on us in greater magnitude and more fury than ever before in the history of the world. Eighty per cent of the world's population are aligned on one side or other of the conflict. Armies of millions are on the field. The daily expense account is reckoned by millions and the total is mounting up into billions. The weapons of past decades are but child's toys compared with the instruments of destruction placed in the hands of the soldier by twentieth century science. The intensity of past conflicts is surpassed by the fury of the present. Humanity has forgotten its compassion for the wounded. No flag of truce goes forth to bear them from the field of battle.

Since we have become involved directly in this conflict in the providence of God, it is needful that we should have a clear conception of the principles involved. I say in the providence of God, because I believe that there is a clearly marked providence in it; and I say principles involved, because I believe that there are certain clearly defined principles at issue. There may be other things involved which will appear in a clearer after light.

President Wilson has truly said that we have not entered this war with any selfish motives. We are not in it out of the hope of aggrandizement. We have no desire to add a single inch of territory. We are not in it in the hope of any indemnity. We are not in it even as a matter of revenge for multiplied injuries and insults to the dignity of the nation. Our participa-

tion in it has become necessary as a vindication of justice and to help settle certain great world problems.

I. In this war we have militarism arrayed against peace. For years continental Europe has been a great military camp. It has been said that every man was carrying a soldier on his back. Universal, compulsory military service has been the rule. While it would be unjust to charge the responsibility for this condition on one nation alone, yet the chief responsibility for its continuance and its culmination in the present fearful conflict must be laid chiefly at the door of one nation. Had the attitude of that one nation on the matter of militarism been different the present catastrophe would not have occurred. I refer to Germany, and particularly to the dominating force of the German Empire, Prussia, and above all to the inside coterie that has made Prussia stand for the system that is known today as Prussianism.

Go back a half century and we have what is known as the German Empire of today existing as a series of independent states. One of these is Prussia. She was ruled by the royal House of the Hohenzollern, exceptionally an able line of monarchs. These sovereigns did much for the welfare of their people. Their dominant thought was the supremacy of Prussia in the German Federation. This was accomplished under the reign of William I, the grandfather of the present Emperor, and by the powerful assistance of Bismarck, the man of blood and iron, as he is known in history. By the defeat of Austria in 1866 Prussia made secure her position of leadership among the German states. Every thing was maintained in a high state of military preparation and when the occasion

offered itself in 1870 the Franco-Prussian war was fought the result of which was the speedy crushing of France and the crowning of William as emperor of the German Empire in the old royal palace at Paris. From the beginning of his reign the present emperor has been thoroughly imbued with the military spirit of his grandfather and of the iron chancellor. He has pursued a consistent policy of military preparation. As events have proved, he has prepared the most powerfully equipped army the world has ever seen. This military program has been carefully re-enforced by an industrial policy calculated to support it.

Germany's military policy has forced France as a matter of life and death to maintain a large army. It has filled Russia with apprehension. It has stimulated England to maintain her tradition policy as mistress of the sea. The first Hague conference was called by the czar of Russia. It was an honest attempt to lift the military burden off the shoulders of sorely oppressed Europe. In this and the subsequent conferences that have been held at the Hague, Germany has opposed any steps that looked toward the disarmament of Europe, or the reduction of its military burden. She has been the great outstanding exponent of militarism in Europe, and she has been conscious of her superior strength. On more than one occasion she has threatened dire consequences if her wishes were not respected. She has shaken the mailed fist in the face of her neighbors. Not many years ago she forced the resignation of a French cabinet, because she vetoed the policy being followed by it. The world generally has accepted the fact that on Germany chiefly rests the responsibility for the continuance of militarism in Europe.

When the smoke of battle clears away this will be more apparent. There was no prospect for a policy of world peace as long as Germany occupied the place that she has.

We are a great peace-loving nation. Militarism has never had a strong hold on us. Very reluctantly have we been forced to take part in this conflict. I think President Wilson has fairly represented the American people in the hesitancy with which he has moved in this matter. It is to be hoped that when we have done our part in settling the present world problem we shall not find ourselves changed in this peace loving policy. This is a war against militarism. Virtually it is a league to enforce peace.

II. This is a war of republicanism against autocracy. The Central Powers represent the only remaining autocracies on earth. In Germany the upper house is appointed by the emperor and the kings of the allied states. In the election of the lower house the franchise is limited in such a way that the power is easily controlled by the aristocratic party. The army is under the absolute dictation of the emperor. He declares war without asking the consent of any governing body. That great conglomerate empire, Austria-Hungary, is constructed on much the same pattern. It is dominated by the Germans and the Magyars. The Slavs and other subject races have really little voice in affairs. Mohammedan Turkey, tottering to its downfall, is an autocracy ruled by financial and bigoted anti-Christians.

Until recently the position of Russia among the allies left some room to question the correctness of the statement as to this being a war of republicanism as against autocracy. Apparently Russia was the most au-

tocratic country in the world. But the swift and complete revolution that was accomplished, almost without bloodshed, a few weeks ago, proves that overthrow of this absolutism was long overdue. Strange things are taking place indeed. Shortly after the deposing of the czar the republic of China sent congratulations to the republic of Russia. Think of it!

Already this conflict has forced a promise from the emperor of enlarged political power for the German people. Ironical as it may seem it is even a battle for the deliverance of the German people themselves from autocratic rule. For a long time before the outbreak of this war there had been murmurings of discontent among the Germans. The four million voting socialists were constantly clamoring for more republicanism. There is a well founded supposition that one of the reasons for the precipitating of this conflict on the part of the kaiser was to suppress discontent at home. In the glory and the added power that he felt sure would follow he suspected that he could strengthen his hold on the throne.

Over against this the allies have vowed that the war shall not end till the kaiser is dethroned. However this may be it is certain that he will not be the autocrat that he was before the fourth of August 1914. It is the earnest prayer of every Christian that this conflict will see the complete annihilation of Mohammedan Turkey. In the almost complete wiping out of the Armenians she has certainly filled her cup of iniquity to the brim. Christian, Kultured Germany! God save the mark, has held her peace while her unspeakable ally has completed his fiendish purpose on the helpless Christians. Germany's hands are stained

with the blood of the Armenians. This is the battle of Christianity against Mohammedanism, re-enforced by Germany.

III. In this war we have the policy of national greatness at the expense of other nations arrayed against the Christian policy of the brotherhood of nations. This is by no means the first time this situation has occurred in history. In the past it has been the generally accepted policy of great nations. They laid hold of territory by conquest. A hundred years ago Napoleon devastated Europe in his attempt to built up a great empire at the expense of other nations. There are some interesting comparisons between that war and this one. Fifteen years ago England robbed the Boer republics of their independence because she could.

A much read book after the outbreak of the present war was "Germany and the Next War" by Bernhardt. He was a German general who died shortly before the outbreak of the war. He may be fairly taken to represent the thinking of the military power of Germany. In this he bluntly states the purpose of Germany to be addition to her power by conquest. He declares that Germany is to have a place in the sun. This book was widely read after the outbreak of the war. The friends and apologists of Germany refused to believe that he fairly represented the thought of his country. Subsequent events prove that he does. In fact he only restates in a little more blunt way the teachings of Treitzsche, the court historian of Prussia, and the man who more than any other perhaps has shaped the thought of the present day Germany.

These men plainly declare that it is not only right, but obligatory on a

nation to use its power to the utmost to extend its territory and authority. They say that there is only one sin for a nation, viz: weakness. Germany is the great exponent of the political heresy that might is right in the relation of nation to nation.

This disregard for the rights of weaker nations is responsible for the violation of the neutrality of Belgium and all the suffering entailed on that helpless people. The chancellor admitted that this was wrong, but pleaded military necessity for it and promised reparation for it at the close of the war.

Over against this doctrine that might is right stands the belief in the brotherhood of nations. The issue over which England entered the war was the violated rights of Belgium. She offered to remain neutral if Belgium was respected. She may not have been altogether unselfish in this, but she at least scored a point in the moral judgment of the world. It was this unjustifiable interference with the rights of a weak nation that had most to do with determining the sentiment of the U. S. in favor of the allies and against Germany. The great Christian doctrine of the brotherhood of nations and the responsibility of the strong for the weak is just beginning to take shape in the thinking of the world. It is only an extension of the teaching that a man is his brother's keeper. It is the application of the declaration that God has made of one blood all the nations of the earth.

With supreme egotism Germany has proclaimed her superiority in the world of culture. She has added to the offense of her egotism by declaring her right to force her culture on the world at the point of her guns.

By her ruthless submarine policy she has declared herself to be an outlaw among the nations and a pirate on the high seas. By her secret spy system she has declared herself the enemy of all nations. The people of the United States have been slow to believe that a professedly friendly power would resort to such duplicity to accomplish her selfish ends. Such a system is only possible in the hands of an autocratic government. Prussianism stands for supreme selfishness and the complete Germanizing of the world. If it is permitted to have its way other nations can only exist by its sufferance. Germany is the Ishmaelite among the nations of the present day, her hand is against every man's hand, and she need not be surprised to find the hands of the world joined against her.

Germany has exalted material ends as the great purpose of national life. Here again she has not a monopoly of a mistaken conception of national life. She has however occupied a bad preeminence in this respect. It takes something more than factories and fields and commerce to make a nation. It takes men, men with the love of home, of country and of God in their hearts, men with a proper sense of right and wrong in their relations with their fellows everywhere.

IV. This is in reality a war for the recognition of the fact that the principles of the Gospel of Jesus Christ are binding on nations even as they are on men. German statesmen, publicists and theologians deny point blank that the gospel of Jesus Christ has any thing to do with the conduct of a nation in its relation to its neighbor. This denial has been made in extenuation of the injury done to Belgium. It is the defense of the policy

of fearfulness followed by Germany. The enemies of Germany have not openly proclaimed themselves as the champions of these principles. Indeed, I scarcely think they recognize themselves as at all championing them. It is a fact nevertheless that they are fighting the battle for these principles. If Germany triumphs, these principles will suffer a defeat. If she is defeated these principles will have a free field.

It may be that the great principle of the kingship of Jesus Christ is unconsciously being defended in this struggle. Undoubtedly the nations of the world will be more ready to listen after this fearful scourging. Christianity has never been tried as a national policy. Is it not about time to give it a trial?

New Castle, Pa.



BIBLES ON THE FIRING LINE

The New York Bible Society is distributing thousands of New Testaments among the soldiers and sailors. Many of our readers have doubtless contributed to aid in the work of Mr. and Mrs. Norton, who have given Bibles to the fighting men in the trenches of Belgium and France. Surely as the nation is preparing to give our soldiers the necessary arms, clothing, food and money, the church should see that they have the necessary spiritual equipment, not the least of which is a copy of the New Testament. According to army regulations these must be covered with Khaki. Every church would do well to see that the young men who go forth from it are properly supplied with regulation Testaments. Our young men should not fail to arm themselves with "the sword of the Spirit, which is the word of God."

OFFENSES OF THE MORMON KINGDOM

James S. Martin

Having in a former article shown to you the presumptuous claim of the Mormon kingdom and some of its menacing effects, we come to the active offenses of the Kingdom. These must be presented first with coolness and precision. Among the intelligent readers of this journal doubtless are many lawyers, judges and others who will prefer to have the indictment made in exact and narrow terms, so that you may dispassionately consider the Mormon ruler's actual law-breaking before you shall reach a conclusion upon the social dangers of this case.

To more fully advise you, three large and specific violations of constitution and law are stated. And mothered by each of these general crimes is a whole brood of contributory offenses.

The three are:

- I.—The rule by the church and Kingdom over the state.
- II.—The restraint of trade and commerce by combination.
- III.—Polygamy.

All perpetrated in the name of God and under the authority of an absolute earthly king.

Herein are indicated three distinct and pernicious transgressions of fundamental law and statute. If I shall demonstrate to you the continued and defiant commission of these wrongs, surely I will have made a case which you as patriotic citizens must heed.

Presenting the counts of this indictment in regular order:

First—The rule by the church and Kingdom over the state, comprising an utter destruction of free government.

The Mormon Kingdom is founded upon that monstrous doctrine of treason which I quoted in a former issue and which you as citizens and judges ought to remember. Here it is accurately condensed:

"The Kingdom is the only legal government that can exist. The priesthood of that kingdom holds the right to give laws and commands to individuals, churches, rulers, and nations of the world; to ordain constitutions and kingdoms; to appoint kings, presidents, governors, and judges. Any people attempting to govern themselves are in direct rebellion against the Kingdom of God."

Following and vivifying this, the priests have formulated a covenant of vengeance against this nation and they teach that covenant in the secret temple rites to all their trusted followers. Thus is bred and maintained throughout the kingdom a contempt for civil government; and an exaltation of oath-bound deference to the prophet. Once a week—sometimes oftener—the prophet and his chief council of priests, who are blasphemously called the "Twelve Apostles of Jesus Christ," meet in dark conclave in their mysterious temple. There they concert means for the further aggrandizement of the Kingdom and the further subjugation of all mankind. There in the dim

solemnity of their altar rooms, surrounded by splendors like unto those of Solomon, they plot in the cause of treason, and bless their plots in the name of Jehovah. There they select senators and congressmen to represent the kingdom at Washington, and governors of the states which are under Mormon influence. There, in such conclave, Apostle Reed Smoot of the Mormon Church was named for United States senator, by the polygamous prophet and his council. There they consider all parties, all policies, all men of importance in this nation. Every policy is tested solely by its effect upon the ambitions of the kingdom. Every man is judged solely by his favor or disfavor toward the polygamous priests. With unequaled effrontery they pronounce their approval upon candidates who are friendly. With incredible ferocity, they pronounce political doom on earth and God's wrath hereafter, upon any candidate who has dared to raise his voice against the Lord's anointed. They have the most intimate secret information concerning every prominent man in this country—his outgoing and incomings, his worldly circumstances, his family connections, his strength and his weaknesses. It would shock Taft and Roosevelt, Hughes and Wilson, to know how familiarly and even insolently they have been dissected by this council of polygamous priests and treason teachers.

Then when the interest of the Mormon sultan—his political, financial or polygamous interest—appears to be favored by any party or candidate, he gives his secret word of approval.

The scores of ordinary political agencies in community life continue in open operation. But under all the public activity the secret instruction is being whispered.

In seventy-two hours from the time of that conclave of the polygamous priests around their altar in the forbidden temple, the prophet's word can reach by whisper—from priest to priest—every subject of his kingdom in the United States. That word is called by him "The Will of the Lord;" and by his obedient but irreverent followers it is called the "Word with the Bark on It!"

That political whisper may consign to undeserved defeat an honorable citizen, theretofore assured of election by his majority party. It may command the most degrading breach of political obligation and personal pledge. It may rob the individual subject of the kingdom of every dignity and power which citizenship in this republic ought to hold. But the superstitious or prudent subject obeys. He dare not rebel. To refuse obedience is to provoke the ill-will of the prophet here and God's condemnation hereafter. He may doubt the latter, but he is quite sure of the former.

And, naturally, around this polygamous court are gathering some hordes of politicians, non-believers in the Mormon faith but devoted adherents and grateful beneficiaries of the Mormon power. These are the modern renegades from Christianity to Mohammedanism. To excuse themselves to the national sentiment, they offer the plea that the kingdom is a church—entitled to religious freedom; although they know its crimes and treasons. These are the persons who are called in the kingdom, "Jack-Mormons."

Prophet Smith, like Frederick the Great, knows the double value of mercenaries in his wars of conquest. Their reward of pillage costs him nothing. It comes only from his defeated enemies.

It is against such forces that American civilization is arrayed.

And because the American people have not understood, and therefore have neglected, the grave issues which are involved, the Mormon prophet is able to point to the marvelous advance of the Kingdom as the proof of God's determination that his Mormon Priesthood shall rule the whole world. If you forget all else on this subject, remember one fact: A little more than twenty years ago, the present Mormon king was an outlaw priest of an outlawed faith; today his power defies all law, all civilization. When will you check his ambitions? Now? Or will you wait another twenty years? His Kingdom controls absolutely the politics of three states; in three others it holds a balance of power; and in still five others it has planted its fortresses and is ready to uncover its strength. It has placed its oath-bound apostle in Republican leadership of the United States senate. It has sent as a Democratic senator another holder of its high priesthood. It has invaded the very White House with its counsels. Presidents of the United States speak in its tabernacles when, like foreign rulers, they visit the kingdom.

It has made its polygamous polytheism the one state religion of this country—not by words of mere statute but by effective encroachment upon the civil power.

It has no American conscience. It is enlarging its sphere by guile, by threat, by corruption—with the definite intent to cast down the republic and to set up the rule of a King whose profit is the enslavement of men and whose religion is the sacrifice of virgins upon the altar of Mohammedan marriage.

Shall this horror grow to its completeness while we stand idly by? This continent of America was held in reserve in the Almighty purpose, while the Old World was being soaked in the blood of tyrant and slave, bigot and martyr. God opened the golden gates to his promised land, that humanity might evolve its new dispensation of a government for equal rights; of a religion for individual conscience; of a family circle for one husband with one wife, true and inseparable, from the kiss at the marriage altar to the last earthly farewell at the grave. And shall we permit this mighty purpose to be subverted by the plots of polygamists and the cowardice of political parties?

Forbid it, God of our Fathers!

If you are not ready today, when will you be ready to check the American Mohammed?

We come now to the Second count: The restraint of trade and commerce by combination, in violation of federal statute.

The court of the Mormon Kingdom forms a trust and the most daring and dangerous one in the commercial world. It is protected by the political absolutism of the Monarch, and continually enlarged under a pretended command from God. The Mormon masses are under the law of tithes and con-

secrations. They give one-tenth of their income to the ruler every year. All their earthly possessions are consecrate to his purpose. Using the millions thus derived, and supported by the entire property of his followers, his commercial projects become resistless monopolies. He touches banking; and immediately he is the autocrat of banking. What competition can stand against this ruler who takes ten per cent every year from every devotee; who can command deposits in the name of God; who can collect from his debtors by threat of eternal damnation? He touches the sugar industry; and immediately he is the controlling spirit of the sugar trust. He can direct the planting of cane or beets as an act of faith; and he can enforce robber prices as a tribute to Jehovah. So through the entire range, from mining to marriage, from the cradle to the coffin, this monarch is a monopolist. His trust is the only one which fears no prosecution. President Baer, of the anthracite combine, said that the coal barons had a divine right to the carboniferous deposits of Mother earth. Baer is a paltry imitator of the Mormon ruler's arrogance. Prophet Joseph F. Smith makes the Almighty a stock-holder in all his corporations—and dares human creatures to rebel against the Almighty's commerce at peril of their souls' salvation. I mean this literally; and the blasphemy is not mine: Joseph F. Smith is "Trustee-In-Trust" for stocks and bonds. In that name he fixes prices. In that name he crushes opposition. Many Americans believe that the Evil One is a partner of the trusts; and therefore it is a pious work to oppose the satanic monopolists. It was left for the polygamous prophet Smith to make Omnipotence, Himself, the chief owner and the president of the combine, so that remonstrance at extortion is a sin against the Holy Ghost.

When the power of this republic was directed against the trusts, they immediately sought a closer alliance with the Mormon Kingdom. It takes them into its sanctified keeping. It protects them by its power. It encourages them by its arrogant disdain of civil law and human right. It inspires them to increase their robberies by its pretended "Word of the Lord."

There have been some atrocious combines of hypocrisy and plunder in other places and in other times. But surely the crowning infamy is this—in which Almighty God in the Heavens is made to appear as a greedy holder of watered stocks and bonds on earth, grinding the faces of his poor, in order to make more dividends to fatten the polygamous priestcraft of the Mormon Kingdom.

If you are not ready today, when will you be ready to check the American Mohammed?

And now we come to the Third count of the indictment: Polygamy—that offense to law, to womanhood, to childhood, to God—and that offense to true manhood.

The Mormon kingdom denies, on occasion, that it practises or teaches polygamy. And it has been able by its influence upon commercial and political allies, and by its inducements to venal agents, to procure a widespread endorsement of its denial.

At the inception, we must forever dispose of that falsehood.

The prophet of the church, ruler of the kingdom, lives with four known plural wives. He boasts of that fact. He exults publicly that he is the father of forty-three children all born in polygamy. He said before thousands of his subjects in the recent general conference that he was "living God's law of chastity!" Any subordinate priest, any pasha of the Mormon Moham-medan Kingdom, finds an easy road to sultanic favor by imitating this kind of holiness.

We might pause here upon this evidence. It is enough, even if it were all. But there is more.

I have before me the official book of commandments to the Mormon Church. It is the latest edition, printed 1914. It contains the pretended revelation commanding polygamy. I will not abuse the minds of the refined readers of the Statesman by repeating many of its dreadful commands and threats. But, restrain your horror for a few moments while I quote a few of the words which this book blasphemously claims as coming direct from the lips of God himself.

"And again as pertaining to the law of the Priesthood: If any man espouse a virgin and desire to espouse another, and the first give her consent then he is justified. And if he have ten virgins given unto him by this law, he cannot commit sin, for they belong to him, therefore he is justified.

"And again, verily, verily I say unto you, if any man have a wife . . . and he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe, and administer to him or she shall be destroyed, saith the Lord your God, for I will destroy her."

O, the terror of it. In the profaned name of a just God, men are licensed to prey upon the vestal girlhood of this world; and the wife who would defend her own purity by preserving the purity of other women—the wife who will not administer desecration to her own home—is to be cut off from her children, is to be destroyed in this world, and is to be damned to lonely wanderings through all eternity.

In the presence of this authoritative example and this authoritative teaching, any man who knowingly contributes to the defense of the Mormon Kingdom must stand a self-confessed protector of Mormon polygamy—with its crucifixion of the Innocents.

If you are not ready today, when will you be ready to check the American Mohammed?

And what is the ground of the fatuous claim that the Mormon Church does not now teach polygamy? In 1890 Wilford Woodruff, then president of the church, promulgated what he claimed was a revelation forbidding polygamy. That pronouncement, called the Woodruff Manifesto, this government and you people accepted in good faith. But his successors, and particularly the present ruler of the kingdom, have violated and scorned the new com-

mandment. It has never been printed among the revelations. After Frank J. Cannon and Harvey O'Higgins published "Under the Prophet in Utah," the prophet took alarm because the nation was making indignant inquiry. He then caused the printing of the Woodruff Manifesto in the appendix to the Book of Commandments. Nowhere is it called a revelation. Its petty, palsied title, is "Official Declaration." Thus in this same book the mandate for polygamy appears as a Revelation from the lips of Almighty God, to be disobeyed under peril of his wrath; and the pretended inhibition appears as the weak word of man to be disregarded at the will of man. The very contrast is an insulting and convincing expression of polygamous determination. The very emphasis which is laid upon the revelation for polygamy, by the presence—in such guise—of the manifesto, gives to every priest his license to seek out his victims and every husband his authority to condemn his wife in the name of the Mormon God if she will not administer new wives at his demand.

In somewhat lighter conclusion of this painful subject, let me tell you a little anecdote.

Frederick Vining Fisher, Methodist Preacher, wrote to the Outlook, "Polygamy is Dead." Splendid Thomas Corwin Iliff, Traveling Secretary of the Methodist Church, offered a resolution in a Methodist conference to this effect:

"Whereas, Rev. Frederick Vining Fisher says in the Outlook, 'Polygamy is Dead,'

"Resolved that this conference respectfully request Rev. Frederick Vining Fisher to state **when it died.**"

From that day to this, neither Rev. Fisher nor the Outlook has answered the question.

The satire of the resolution is easily understood. If the Defense says that polygamy died in 1890, when the Woodruff Manifesto came as a revelation from God, the Defense is confronted by the undisputed fact that hundreds of cases have occurred since that time. If it says that polygamy died in 1912, it is overwhelmed by the logic of this further and unanswerable inquiry: "If the Mormon church did not abandon polygamy in 1890, when God revealed his inhibition and when every leader of the church pledged his honor to the nation; how can any one assume an abandonment of polygamy now when the Kingdom is all powerful in politics and finance, when it fears no law, when it has millions of subjects and Jack-Mormon adherents, when its Prophet calls polygamy "God's law of chastity," and when the manifesto has been degraded from its high estate as a revelation from God to be a mere declaration of man?

Friends, if you want to know more intimately the awful facts, read some of the books which are recently published—and particularly read that thrilling story of a polygamous marriage, written by Martha Anderson and Harvey J. O'Higgins, entitled "The Other House."

I have presented to you the three general offenses of the Mormon Kingdom. I would not have you think that the mass of the Mormon people are of less worth than other devotees. In many respects of industry, thrift,

sobriety and clean living, the mass of them rank high in this world's measure. But the virtues of the mass only make the crimes of the rulers the more dangerous; because the mass virtue is used as a shield for the class crime. The Mormon people themselves are victims of their superstitious reverence for selfish, treasonable, polygamous priests.

IS THERE NO REMEDY

Assuredly there is; both for the national indignity and the Mormon serfdom.

If I shall offer to you a series of humane, constitutional and wholesome corrections, will you aid with your efforts and your personal influence?

By every patriotism, by every benevolence, with which your lives are inspired, I beseech your help.

First, let us ask the political parties to abandon their affiliations with the Mormon polygamous kingdom for its votes.

Let us demand from every aspirant to the senate and house a pledge that he will do all that is within his lawful right to prevent the Mormon Kingdom from seating its priests and its Jack Mormon adherents in the National legislature. By these means we can break the political power of the American Mohammed. Is there anything un-American, anything unjust in this remedy? I beseech you to give your aid now, before the Republic is further imperilled!

* * * *

Second, let us demand a proceeding by the Department of Justice against the Mormon church property trusteeship, as a combination in restraint of trade. Is this not reasonable? Is it not American? I beseech your help!

Third, let us work for an amendment to the federal constitution so that congress can legislate against polygamy in the states, and thereby redeem this nation from a curse unspeakable. I beseech your help now, before the tides of this evil shall fret at the very doors of your own sanctuaries!

As you hope for the glory of the nation, as you pray for the safety of your own descendants, so I beseech your help.

The appeal to you is on the high ground of national right and national necessity. The kingdom will grow in evil power as long as you remain quiescent. The politicians will not rebuke their ally; the trusts will not abandon their protector; so long as all can profit by the partnership. Your silence is their gain.

The day has come when you must speak and act. The day has come when you must shield the righteous civilization of our land. The day has come when you will be responsible if the enslavement of men, women and children shall continue. You can break this iniquitous Kingdom. You can set the nation free from this new league with death, this new covenant with hell.

You, the People, have come to your sovereign power in this time of progress. You, the People, can lift the Republic from the slough of old

wrongs, old tyrannies, old shames; you, the People, can bring the reign of Justice; you, the people, can steady our procession through the splendid ages. While tyrants fall and old orders crumble to their doom, you the mighty People, must hold this eternal Republic in its blazing path to reach the redemption of mankind.

If the Mormon Kingdom is right, the Republic must fall. If the Republic is right, the Mormon Kingdom must be made to bow before the constitution and the law.

Pittsburgh, Pa.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4523, Part 1, 59th Congress.

THE SECRET GARMENT

In The Post, of Washington, D. C., under date of Wednesday, May 9th, 1917, is an article with the heading: "MORMON UNDERWEAR TANGLES NAVY RULES, HALTING ENLISTMENTS." The article further states:

"Mormons are patriotic, but their underclothes, designed according to religious tenets, are getting them tangled up with the navy regulations. They have special regulations about the kind of underwear they shall don, while the navy has its own ideas on this same vital subject. So yesterday the Navy Department heard from some Mormons at Salt Lake City, asking if the regulations could be waived in favor of the Mormon styles, in order that some of the sect could enlist."

Again and again, since the exposure by Vernon J. Danielsen of the secret garment with its emblems of treason-

able and bloody covenant, Mormons and their agents have denied his statements. But here is evidence of a high character of the truthfulness of Mr. Danielsen's word that in the temple rituals of Mormonism, a secret garment is placed upon the priest which he must wear next his skin during all his life, no matter where he goes. Of course he does not wear the same piece of cloth through his whole lifetime, but he never doffs one without putting on another immediately. At the time of the Spanish-American war, some of the Mormons who went as officers received a special dispensation from their church, permitting them to have the secret markings on their garments made in very minute form so that laundry people could not detect the emblems. Mr. Danielsen has told what each of these markings means. The entire garment, with the vows and teachings which belong to it, is the emblem of disloyalty and polygamous purpose.

MORMON FINANCE, HIGH AND LOW

The Mormon church and its hierarchs conduct their various financial transactions through corporations which they control. Sometimes the stocks and bonds are held openly by the church; more frequently by the polygamous prophet under cover of his indefinite trusteeship for which he is responsible only to himself; and still more frequently, in the names of other persons so that the church-interest may be concealed.

The range of operations is from the highest and most vicious to the lowest and only less vicious because of lesser magnitude.

Here are two illustrations taken from the two extremes. They are typical of innumerable transactions.

High Finance

On the 11th day of May 1917, at the meeting of the Utah-Idaho Sugar Company, of which Joseph F. Smith, Mormon prophet, is president, held at Salt Lake City, the authorized capital was increased from \$10,000,000 to \$30,000,000. Of this total amount, \$25,000,000 was issued to the old stock holders. The earnings for last year of this one company was \$7,000,000. On the increased capital, it is expected that the company will be able to pay 12% per annum dividend.

By stroke of pen the Mormon prophet has created \$15,000,000 for himself and his favorites. Not one dollar is paid by anybody for this increase in stock. The only way it can earn dividends is in the exorbitant price which the prophet can charge for sugar—he wields the supreme prerogative of levying a tax upon every human creature in the United States to make the 12% per annum on this fictitious \$15,000,000 which he brought into evil being by his arbitrary and greedy will, on the 11th of May 1917.

The cost of sugar to the Utah-Idaho Company, including all overhead, is approximately \$3.15 per hundred weight. The net profit to the company on last year's operations is said to have been approximately \$3.40 per hundred weight. The Mormon church has been

one of the most pernicious advocates of the maintenance of a tariff on sugar so that there could be no competition from abroad and so that it could work its will on the consuming public of this country. This is only one of the Mormon prophet's sources of revenue—only one of his many corporations dealing in the necessities of life. Every household in the land is his victim.

It must be remembered that the nucleus of the prophet's financial power is the trust fund conferred upon him by the congress of the United States, for which he has never made public accounting. He misuses that trust fund and its accretions to contribute over and over again to the burden which the people must bear in order to swell his polygamous grandeur.

Low Finance

Near Salt Lake, one of the summer home colonies is in Emmigration Canon, popular because of its cool airs and because of its historic significance, as it was the canon through which Brigham and his party first entered Salt Lake Valley. Sometime ago one of the high priests of the church built an electric railway into the canon and upon the strength of this suburban line some real estate was sold and many people established summer homes. Recently the priest announced that he intended to abandon his electric line and he applied to the Public Utilities Commission for an order permitting him to dismantle the railway.

The property owners realizing that this would lessen the value of their holdings, sought to purchase the road and their negotiations to procure the road at the appraised value of \$75,000 seemed to be in a fair way to succeed; when the Mormon church, via Charles W. Nibley, its presiding bishop, intervened. Bishop Nibley holds bonds of the railroad, and immediately finding that the people were in such straits that they must have the line, he insisted upon their paying \$100,000.

In the one case the priestly stock-holding owners of the line proposed to discontinue it and junk its rails and cars; and as soon as the property

owners were willing to pay the entire appraised value of the property, the Mormon presiding bishop proposes to graft them \$25,000 more than the road is worth in full operation.

As a Salt Lake correspondent writes, nothing is too big nor too little to escape the greedy claws of the church.



"A MORMON MAID"

The above is the title of a moving-picture now on exhibition in New Jersey and the New England States. It is a stirring story of early Mormon days, written by Paul West, and consists of six thrilling parts, all vibrant with action. The scenery is beyond the ordinary, portraying vividly significant events in the early history of the Mormon church.

"This picture," to use the words of the exhibitors, "gives an insight into the practices of Mormonism by depicting the covetous pursuit by one of the Elders of a daughter of a pioneer who has come under Mormon influence, after having been saved from massacre by the Indians. Forced marriages, under pressure of the Mormon Council and the well known system of Mormon spies, are also pictured realistically. 'The Mormon Maid' is an accurate and truthful narrative of Mormonism in early Utah and the scenes have been taken in the country in which the incidents occurred. The faithful reproduction of the early Mormon as he was, cold and stolid, with his religion, is given throughout.

"That the mysterious garb of the Ku Klux Klan, stories of which have thrilled booklovers the world over, did not originate with that secret organization, but was copied from that of the Mormons of ante-bellum days, is revealed for the first time in 'A Mormon Maid.'

"Years before the notorious Southern clansmen spread terror in their historical night rides, garbed in their long-flowing robes and hooded helmets, 'The Avenging Angels,' four hundred fanatic Mormons, disguised in a similar garb, spread a reign of

terror among enemies of the 'Faith' on the outskirts of the youthful Salt Lake Colony, in Utah.

"Moreover, 'A Mormon Maid' shows that the mysterious costumes of the K. K. K. is an exact replica of the 'Avenging Angels,' with the exception of the symbol on the front of their robes. On the garb of the latter appeared the 'All-Seeing Eye,' a large reproduction of the human eye symbolizing the far-reaching influence of the clan, which accentuated the hideousness of the garb. Later when the K. K. K. adopted this garb the eye was displaced by the large cross.

"'A Mormon Maid' vividly portrays the insidious activities of the 'Angels' who were under the bidding of the Council of Elders, and who formed a network of guards through which no tale-bearer could escape and no interloper break in. Heavily armed and expert on the swiftest of steeds, these 'Angels' were noted for the despatch and brutality with which they carried out every whim of the Elders.

"Furious night rides to execute secret missions of the 'Council' and secret meetings of that 'Council' make some of the strongest scenes of the picture."

This vivid portrayal of early Mormon life is brought down to more recent times by the exhibitors, who present on the screen to their audience the following introduction which is fully self-explanatory.

EXTRACTS FROM JUNE 11, 1906,
U. S. SENATE MAJORITY RE-
PORT 4253, PART ONE, 59th
CONGRESS, ON 'THE
MORMON CHURCH

"The presidency and twelve apostles of the Mormon Church are a self-perpetuating body of fifteen men."

"The leaders in this church, the first presidency and the twelve apostles, connive at the practice of taking plural wives, and have done so ever since the Manifesto was issued which purported to put an end to the practice."

"The list of those who are thus guilty of violating the laws of the state

and the rules of public decency is headed by Joseph F. Smith, the first president, 'prophet, seer and revelator,' of the Mormon Church, who testified in regard to that subject as follows:

Mr. Smith. I have had born to me, sir, forty-two children—twenty-one boys and twenty-one girls—and I am proud of every one of them.

The Chairman. Do you obey the law in having five wives at this time and having them bear to you eleven children since the Manifesto of 1890?

Mr. Smith. Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

Mr. Chairman. That is all.

Mr. Smith. I do not claim so, and, as I said before, that I prefer to stand my chances against the law.

"Not only do the first presidency and twelve apostles encourage polygamy by precept and teaching, but a majority of the members of that body of rulers of the Mormon people give the practice of polygamy still further and greater encouragement by living the lives of polygamists, and this openly and in the sight of all their followers in the Mormon Church."

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation."

"The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take."



LETTER FROM SECRETARIES MR. AND MRS. IRVIN M. JOHNSON

"KEEP BUSINESS GOING"—a slogan that we readily adopt for our crusade and which we also recommend to others as an important patriotic principle. Industries must be kept going. Workers must be kept in em-

ployment and those who heretofore have done little or nothing except consume and fatten on the labors of others must become producers. It is an erroneous idea, that because of the war it is necessary to stop purchasing normal household supplies, including food, wearing apparel and goods, in various lines; also that crusades against organized foes within our nation should relax.

Hysterical "Economy" should be combated everywhere. America's part in the world war, now that she is committed to war, is to produce, finance and bear aloft the light of freedom and of democracy. By so doing we shall end for all time "the divine right" of kings, popes and prophets to exploit, degrade and murder the human race. But we must not make the mistake of conferring military titles and civil honors on politicians and self-seekers for places in history when it shall have been written.

Our crusade through New York State continues to meet with success. Excellent meetings have been held here in Syracuse and many of the surrounding places which include—Auburn, Skaneateles, Marcellus, Camillus, Elbridge, Manlius, Fayetteville, Canastota, Chittenango, Oneida, Liverpool, Warner, Jordan, Weedsport, Port Byron, Savannah, Clyde, Lyons, Baldwinsville, Phoenix, Fulton, Oswego.

Great interest has been aroused everywhere we have been and many thousands have heard Mrs. Shepard and Mr. Danielsen. Sabbath Evening, May 13th, Mrs. Shepard spoke in the First Baptist Church of Syracuse to an audience of over seventeen hundred people. It was a magnificent sight. This is one of the largest churches in New York State, with a membership of over 2,200 and a Sabbath School of 1,900 members with an average Sabbath attendance of over 1,000. It is one of the few successful institutional churches, one feature of which is "The Mizpah Hotel." Its 120 rooms are on and above the third floor; the hotel office, restaurant, parlors and some class rooms are on the first floor and an electric elevator gives ready access

to the upper floors. "The Mizpah" is a modern hotel, fireproof, centrally located and offers excellent accommodations at reasonable rates.

Rev. Charles A. Fulton, D.D., the pastor, is a recognized leader in moral reforms. He has been mobbed and beaten on the streets of Syracuse by the liquor elements. We were very happy to interest him and his Church Board of Commissioners in our crusade. In addition to the meeting mentioned above there will be in this same church at 12 o'clock noon, Sabbath, May 27th, (this is written May 25th) two mammoth Anti-Mormon mass meetings,—one for "Women Only" to be addressed by Mrs. Shepard, and one for "Men Only" to be addressed by Mr. Danielsen. At that hour Mormonism—its treason, polygamy and other crimes will be discussed plainly, fearlessly and in a way hardly permissible before mixed audiences. During the week preceding, the Boy Scouts of the First Baptist Church, under adult supervision, will be assigned to various parts of the city to distribute circulars announcing these meetings.

By June 4th, we will have had 31 meetings in the city of Syracuse—14 for Mrs. Shepard and 17 for Mr. Danielsen. Furman Street M. E. Church, Centenary M. E. Church, the Fourth Presbyterian and other churches have had our speakers twice.

Since our last letter Mrs. Shepard has closed a successful series of meetings in the Utica district. April 25th she spoke in the Tabernacle Baptist Church of Utica under the auspices of the Women's Baptist Missionary Society of Eastern New York. The Auditorium was packed to capacity and the "Conservative" city of Utica received, so we have been informed, such an insight into Mormonism and its influence on the people of the East as will be long remembered. So insistent was the demand of the good women of Utica that Mrs. Shepard give them more information on Mormonism that they secured the Westminster Presbyterian Church for the following Monday evening for a Women's mass meeting. We quote from the Utica

Daily Press:—"Westminster Church is crowded to the doors to hear Mrs. Lulu Loveland Shepard speak against Mormonism." From the Utica Herald-Dispatch we quote,—"The scene at Westminster Presbyterian Church last evening was one the like of which had never been seen there before. The audience was composed of women, and they came from all parts of the city and represented all creeds. They came in such numbers that the request to sit as closely as possible to let one more into the seat, still left many standing."

Your Secretaries acknowledge with much pleasure the generous congratulations of our General Superintendent on the work we have been doing in this State.



NEAR THE MECCA OF MORMONISM

Mrs. Lulu Loveland Shepard

The interest in our Crusade continues and is gaining in power as we get nearer to the Mecca of Mormonism at Palmyra, New York. The Mormon missionaries are very busy just now in these parts building up the kingdom of Zion for the desire is deep in the heart of the Prophet to make New York the leading Mormon State because their faith was founded and nurtured in this locality.

Scarcely a day passes but we hear of the activities of the Mormon emissaries. One good lady told me recently of having had an elder in her home for several days; that she had been glad to entertain him because she could not see him go hungry. I told her of the propaganda of the Mormon Kingdom and how it was carried on without any expense whatsoever to the church, and how the church expected the New York people to feed their workers, even though many of them were people of wealth. I then called her attention to the fact that when our missionaries went to Utah, we had to support them, that the Mormon people under no circumstances would feed or care for them, and I made her also see that our missionaries in Utah are

truly in a foreign mission field although it is on home mission ground. When will the people wake up and cease supporting the Mormon church by caring for its missionaries?

I have heard of a new form under which one elder has been making his house to house visitation—he appears at the door as a piano tuner—and if he can't interest the home-keeper in this line he says,—“Well, I wonder if I could interest you in Bible study and tell you something about Jesus.” This should be a warning to every home to beware of the various intrigues which the Mormon will adopt in order to get into the home.

I was the speaker at a Sunday School District Convention last Saturday in a country church and I found the elders had been quite busy in and near there. During the summer months they will be most active in the country districts, so the people of the farming communities should be warned by every minister.

There lies before me on my desk today the Mothers' Day Program of the Second Ward Mormon Sunday School of Salt Lake City. Some kind friend sent it to me in order, I suppose, that I might see the little poem that heads the program above a cluster of white carnations. It is a verse taken from the Mormons' favorite hymn called “Oh, my Father,” which adorns the backs of all the programs of the Tabernacle organ recitals given daily for the benefit of tourists. This poem contains much of the theology of the church and this is the verse that is on the program for Mothers' Day:

“In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there.”

I have been having some wonderfully interesting meetings in and about Syracuse and have had five meetings in Auburn, where I met several people who told me of the early days of Brigham Young in that town, for he lived there and at Port Byron. The older people tell of some of the escapades of this leader, as told to them when they were still young people.

Dr. John Quincy Adams of Auburn has just put out a most interesting little book on “The Birth of Mormonism” which has just been presented to me by Rev. Myron Lewis Morley. It is stated by the author that, “It is a brief, temperate, accurately historical account of the most successful compound of cunning and fraud which the nineteenth century has produced. It is believed that it presents more completely the story of the birth of Mormonism than any publication now in print. It is sent forth with the hope that it will help to arouse the American people to endeavor more energetically to remove this moral menace to and blot upon our country—the greatest religious fraud of the nineteenth century, if not of all time.”

We are hoping that his book may be widely read, for we want the people of this country to receive information from every avenue from which it is possible. We cannot possibly awaken the people too soon. We have been hypnotized and mesmerized too long, and there must be a sudden awakening of God's people if we are to throttle the growing power of this church.

We are glad to send this message to our readers of the **best paper** that is published for the enlightenment of the people and we ask all who read the message to put the speakers of our Crusade on their prayer-list, and to pray earnestly for the success of our cause.

Syracuse, N. Y.



CRUSADERS LETTER

Mrs. Frances J. Diefenderfer

I have spent the month of April in Kansas and am about to close my work for the month here in Wichita where I have three services this last day of April.

I have been working almost day and night for a month without any relaxation whatever and am therefore not surprised that I have a croaking voice, inasmuch as I have been in forty-one meetings since I came from the Coast

a little over a month ago. I have made in this time thirty public addresses. I have one more Presbyterial meeting to address at Ashland next week, May 1, 2 and 3, after which I shall go to my home in Erie to be joined by Mr. Diefenderfer who has remained the month of April on the Pacific Coast.

At McPherson, Kansas, I addressed a Christian Endeavor Rally on a Sabbath—a most inspiring meeting of young people it was. The house was packed to the doors. The President of the college at that place was there. He invited me to address the students at the college the Tuesday morning following and gave me the lesson hour from 10 to 11:30 the morning of that day. It was indeed a great opportunity. There were in the audience 350 students besides enough outsiders to fill every available space in the assembly room. This month's work in Kansas in behalf of the Crusade will certainly help not only to keep alive the interest previously awakened here but also greatly to intensify it.



CRUSADE NOTES

The Utah Copper Company cleared \$39,738,675 in 1916. Its operating expenses were only \$16,532,823. The earnings exceeded \$25.00 a share. This is more profit for the Mormons.

The organ of the Mormon Church, Deseret News, reports that the street meetings in Spokane, Wash., have proven very successful and the members of the mission there expect a banner year.

More than thirty missionaries are reported as having returned to Utah in a single week after laboring to convert the "Gentiles" in various parts of America. The assertion that there are 4300 Mormon missionaries at work in the United States probably is not far from correct. The names of missionaries sent out with the places of their assignment is not given by the Mormon authorities.

Dr. John Mills of the Gary High School, Gary, Ind., is reported by the Deseret News as having recently lectured at a Mormon meeting in Chicago on "The Book of Mormon." Dr. Mills is from Ogden, Utah. Here it would seem is another Mormon in our public schools!

Joseph F. Smith, President of the Mormon church, was recently re-elected President of the Utah-Idaho Sugar Company. This corporation made a net profit of over \$10,000,000 last year and is about to increase its capital from \$10,000,000 to \$30,000,000 declaring a stock dividend of 250%. More Mormon high finance!

A series of articles dealing with historical and doctrinal topics related to Mormonism are being published at weekly intervals in some of the leading newspapers of the country and paid for by Mormon money. This is one way of closing the press to opponents of Mormonism. The liquor traffic is trying it by the familiar "Facts versus Fallacies" which they are running in the public press.

The Mormon newspaper declares, "The only sugar that a great part of the United States can now obtain is the beet sugar product raised in Idaho, California, Colorado and Michigan and there is such a demand for this that the owners of the stock have found it necessary to shut down on orders from the East." This is further corroboration of the statement that the people of America are at the mercy of the Mormon controlled sugar trust.

As is usual in Mormon assemblies, much emphasis was placed at the annual meeting of the Mormon Relief Society on wifehood and motherhood. "Birth-control" was unstintingly condemned and resolutions adopted declaring for "better babies and as many of them as virtuous marriage and the decrees of a just and merciful Father will permit the parents of this people to bear." Mormonism is a religion of sex.

President Smith of the Mormon church, addressing the women of the Relief Society asked, "Who is there but the Latter day Saints who contemplate an existence beyond the grave with mothers, fathers, children and present relationships?" Who indeed, unless it be the Mohammedans with their belief in a heaven of sensuality? A material heaven with its continued sex relations is a fundamental Mormon doctrine. See section 132 of Book of "Doctrine and Covenants."

Is there any other relief or missionary society in the world which can give such a report as that of the Mormon Relief Society? The secretary, Mrs. Amy Brown Lyman, states that the Society has 215,393 bushels of wheat on hand and resources of \$608,705. Though the annual receipts were \$270,174, only \$56,167 was devoted to charitable purposes during the year. The organization claims to have 43,894 members belonging to 1191 organizations scattered in all parts of the world.

The annual meeting of the stockholders of the Mormon store, Z. C. M. I.—Zion's Cooperative Merchantile Institution—was held recently. The sales for the year were reported as being \$7,731,641, a gain of \$1,570,940 over the year previous. The profits were reported as fully adequate to meet the usual dividend of 20%, and leave a margin for other purposes. Joseph F. Smith, President of the Mormon Church, was reelected President of the Z. C. M. I. This store, or rather chain of stores, sells all kinds of articles from pins to machinery and it has been in the liquor business, "wholesale, retail and cocktail." In the above report we see indication of the great Mormon commercial grip on the country.

Mormonism has never been noted for its modesty. The President of the Mormon church recently in addressing the ladies of the Relief Society said, "The best women of the whole world today are found among the Latter-day Saints and I do not know of any in

the world who possess better qualifications for wifehood and motherhood." But Bishop C. W. Nibley was not to be outdone by such fullsome praise. He said that the Relief women are "doing probably the greatest work done by women in the world's history and that they have the leadership of the women of the world." This is characteristic Mormon braggadocio. It would not be so much of a matter were it not that it is accepted and believed implicitly by the Mormon people and their arrogance is thereby encouraged.

President Joseph F. Smith of the Mormon church and wife are going abroad according to the following report in the Deseret News. But the News fails to report which Mrs. Smith it is, number one, two or et cetera.

"President and Mrs. Joseph F. Smith and three daughters, the Misses Jeanetta, Aseneth and Agnes Smith, Presiding Bishop C. W. Nibley and daughters, the Misses Edna, Margaret and Florence Nibley, leave today for San Francisco, where they will sail on the steamer Maui for the Hawaiian Islands. The party will remain in the islands for about a week, returning on the Maui.

"President Smith and Bishop Nibley are making the journey for the purpose of inspecting the work on the Hawaiian temple at Laie, and especially the interior decoration of the structure. The date for the dedication of the building will also probably be decided upon during the visit. According to Bishop Nibley, this is only the second trip of the Maui, a vessel of 17,000 tons and a sister boat to the luxurious Matsonia."

The American Wine Press, published in New York, comes forward with the statement, under the heading "Methodist-Mormon Deal," that some sort of an alliance was formed between the Methodist and Mormon churches whereby a prohibition measure was put through Utah. It says, "Those who claim to know say that the Methodist schemers in the background, by clever publicity methods and in other ways,

'smoked out' the Mormon leaders who were lukewarm in the matter of the Anti-Saloon League's propaganda." The American Wine Press has evidently never heard of Mrs. Lulu Loveland Shepard, or, if it has, it may assume that her work against the Mormon leaders is undertaken by the Methodist churches. It is our impression that she had much to do with "smoking out" the alliance between Mormonism and the liquor traffic, for she has been telling the nation of this unholy alliance for nearly two years. It must be remembered that there has never been a time in the history of Utah when the Mormon leaders could not have stopped the sale of liquor in that State had they wished to do so.

The following report was read at the annual Conference of the Mormon church. It does not profess to be a full accounting of annual receipts but gives some indications of the vast financial resources of the Mormon leaders.

New church office building..	\$864,562
New temple, Cardston, Canada	209,668
New temple, Hawaiian Islands	50,520
Mission House, Brooklyn, N. Y.	57,802
New chapel in St. Louis, Mo..	6,400
Support of missions.....	213,610
Property in South Africa.....	9,333
Property in Independence, Mo.	5,000
Charity	308,957
Schools	365,832
Meeting houses	177,735
Hospitals	33,587

\$2,297,000

These figures are suspicious in that they amount to even thousands and make no mention of the expense incurred by the rulers of the church in keeping up their regal and polygamous establishments. Furthermore, they indicate the great wealth of the Mormon church, and that its leaders make no attempt to give an accurate or detailed accounting of the tithe funds which they administer.

The articles furnished by the Mormons for publication in the American press are written by James E. Talmage

one of the "Twelve Apostles" of the Mormon Church. In a recent article discussing the Mormon doctrine of baptism for the dead he writes in part as follows:—"Without baptism man cannot enter the Kingdom of God." No distinctions are made, no exceptions are implied. The indispensable condition is applicable to all men whether living or dead. Joseph Smith the modern prophet solemnly affirms that, in 1836, Elijah the prophet of ancient Israel appeared in the temple that had been erected by the Latter-day Saints at Kirtland, Ohio. True to the commission conferred through Elijah's modern ministry the church of Latter day Saints carries forward the appointed service for the salvation of the uncounted dead who have passed away in ignorance as to the necessity of compliance with the laws and ordinances of the gospel, without which no man can have place in the Kingdom of God."

If this teaching is carried out to its logical conclusion, then, no matter how evil one's life may have been, some relative or friend can, after his death, be baptized for him and he will be saved. Moreover those who have not been baptized by the Mormon mode must be lost. This Mormon doctrine of baptism for the dead has its appeal to women whose husbands or lovers have died unsaved. They are led to believe that by joining the Mormon church they can be baptized for the dead sinner and he will be saved.

A new slant is being given to the Mormon missionary service. Heretofore the missionary has been called to "work his own way," with no expense to the church. But The Crusade has closed the doors of intelligent people. And now the church is planning to send, at church cost, as missionaries a large corps of educated and talented young men and women to the art institutes, music conservatories and universities of this country. Their duty will be to make acquaintance with and a favorable impression upon young people, to whose families Mormonism may later gain access.

THE BIBLE IN THE SCHOOLS CAMPAIGN

LETTER FROM DR. JAMES S. McGAW

In keeping with the declared purpose of the administration there was not a single moral reform measure passed by the California Legislature which has just closed its sessions in Sacramento. The Constitutional Amendment for the reading of the Bible in the public schools, after much effort by its friends, received a public hearing by the Committee but owing to the peculiar ecclesiastical basis of eight out of the nine men which composed that Committee there was not the slightest possibility of the measure being reported out. However we are not in the least discouraged. The cause has had a wonderful advertisement throughout the state. Thousands of good citizens who have heretofore been indifferent have been awakened and have rallied to the furtherance of the campaign.

The extent in which the state of California was misrepresented in the legislature this session has stirred a movement throughout the state which will considerably change the personnel and character of the law-making assembly which will gather in the Capitol two years hence. Though we did not get all that we wanted we have made ground and are determined to go forward until we do succeed. We feel like the Irishman they tell about. He had gotten into a location in the battle line where several of the enemies' shells had dropped around him. As a consequence he was brought into the field hospital well nigh torn to pieces. Some one said, "Well, it is all up with that poor fellow." But the attendant said; "Not much, he is Irish and he was just telling me that he is going right back to the front,—he thinks he knows who did it." We know who did it and we are already back on the firing line.

One of the most inspiring features of the awakening in California has been the hearty manner in which the Sunday School Association of the State has

taken hold of the campaign and is standing with us in the fight. On May 10, 11 and 12 the Los Angeles County Sunday School Association held its Annual Convention in the auditorium of the Bible Institute in Los Angeles and gave the subject of the Bible in the public school a prominent place on the program. Hearty applause greeted the speaker from time to time through the address and at the conclusion the response to an appeal to "see this thing through" was not only unanimous but enthusiastic.

On May 14, 15, 16 and 17 the Sunday School Association of Northern California held its Jubilee Celebration in the great Civic Auditorium at Oakland. Thirty-eight counties were represented and it was our privilege to speak at one of the day sessions and again at one of the great evening meetings. The message was received with the same response and a number of invitations for future addresses were extended by persons in attendance.

The following resolutions were adopted by both the Los Angeles and Oakland Convention.

Whereas, the United States has been declared by the Supreme Court to be a Christian nation, and,

Whereas, the Bible has, from the very inception of the nation, had a dominating influence in the moulding of our national ideals, laws, institutions and government, and,

Whereas, we believe the knowledge of the Bible by the youth of the land to be an absolute necessity in the production of the highest type of intelligent, moral, law-abiding, patriotic citizenship, and,

Whereas, the Bible is now read in all or part of the public schools of thirty states in the Union, and,

Whereas, the System of Accredited Bible Study has been adopted in various high schools, colleges and universities of nineteen states and provinces:

Therefore, be it resolved: I. That this convention express its hearty

approbation of the campaign for the reading of the Bible in the public schools which is now being conducted by the National Reform Association and the effort being made toward the adoption of the System of Accredited Bible Study in the high schools, colleges, and universities of California.

2. That a committee be appointed to co-operate with the National Reform Association in the campaign.

3. That the subject of the Bible in the public school be given a place on the program of our Sunday Schools, District, County and State Conventions.

Trinity Church of Los Angeles is the million dollar church of the Coast and the greatest congregation of the Methodist Episcopal Church South. In response to the cordial invitation of the pastor, Dr. C. C. Selecman, we occupied the pulpit on the morning of April 29. Every department of the service was made to fit the purpose of the occasion which was advertised as "A campaign rally on the Bible in the public schools." No one could ask for a more friendly reception than we received from these representatives of the intelligence and Christian patriotism of the Southland. An urgent invitation was extended to return and we shall be delighted to do so.

One of the best union mass meetings it has been our pleasure to address in a long time was held in the large Baptist Church of Monrovia. The Presbyterian, Methodist Episcopal, Christian, Congregational and Baptist Churches joined in the service and all available space in the large auditorium was packed to its capacity. Dr. Geo. Lord, the pastor of the congregation, presided. The pastors of the other churches occupied the platform with us and participated in the service.

Sawtelle is the site of the Soldier's Home. It is a town in which the campaign for the Bible in public education has received earnest support from the pastors and churches. It was our privilege on the morning of April 15

to address the Methodist Episcopal Church of this city. The manner in which we were introduced by the pastor, Dr. Frank Miller, made it certain that there would be a hearty interest in our message and work on the part of his congregation. We greatly enjoyed the occasion.

A year or more ago we spoke in the First Methodist Episcopal church of Glendora and was much pleased to again visit this people during the month of April.

The pastor of the Methodist Episcopal South Church of Santa Ana, the Rev. Dr. O'Rear, is the nephew of the famous Judge O'Rear of the Kentucky State Court of Appeals who rendered the noted decision with reference to the non-sectarian character of the Bible, supporting its being read in the public schools of that state. On the morning of May 6 we enjoyed the privilege of addressing Dr. O'Rear's congregation and hearing his forceful words endorsing the work that is being done in this state.

California is now looking forward to and preparing for the great religious event of the year, which is the coming of Billy Sunday to Los Angeles for fifty days during September and October. The Rev. Dr. Charles Eby has resigned his pastorate in the First United Brethren Church and has begun his duties as Executive Secretary of the Sunday Campaign. We were invited to occupy the pulpit of this church during his absence in New York for conference with Mr. Sunday. The coming of Billy Sunday to California will mean a mighty impetus to all lines of reform work. If he has any specialties in reform upon which he focuses his messages they are the Bible in the public school, the Sabbath, the liquor traffic and gambling. One thing is certain, the people of this end of the state will have a clearer vision of the Kingdom in its application to national life than they had before. We welcome Billy Sunday and his Elijah type of ministry.

A TELLING EDITORIAL

The following self-explanatory editorial appeared in a recent issue of a Los Angeles Daily. It was written consequent to the hearing on the Amendment to the State Constitution, to make possible Bible reading in the schools, our Association secured under the leadership of our National Field Secretary, Dr. James S. McGaw.—Editor.

"California still maintains its censorship over books from which extracts may be read in the public schools. A discussion before the Public Morals Committee of the Assembly last week revealed that there is just one book from which no teacher may read even an extract or permit an extract to be read. That book is the Holy Bible.

"There is a restricting clause in the State Constitution which, an Attorney-General held, excludes the Bible from public schools. It has since been held that no extracts from the Bible may be read, even without comment. By a constitutional regulation California takes the position that the Holy Bible is a dangerous book to place in the hands of boys and girls, that it is so dangerous that not even a selection may be read from it, lest the mind of youth become contaminated thereby.

"Extracts from the works of Ingersoll, Payne and the German materialists may be read without limit. The history of the early religious beliefs, of the pagan gods and of vanished faiths are included in the course in general history. Fairy stories may be read. Modern and ancient romances are favored. But a teacher who would presume to read the Ten Commandments, the biblical story of the flood or the settlement of Palestine by the Jews would be committing a grave offense.

"Intolerance was once a charge against the church. It now becomes a charge against the materialists and atheists. There is no law school that does not teach the Mosaic law as the foundation of modern law relating to the possession of property. At least four of the Ten Commandments are taken as the basis for modern crim-

inal law; but a teacher may not even read to a class in civics the history of the origin of these acts.

"Some of the greatest poems in our language are without meaning if one does not know the story of the Bible. No other book ever written has given so much to law and literature; yet it is the one book which is forbidden to our public schools. Good God! Think of it! The one book barred from our school children in California!

"During the argument before the Assembly committee it developed that the objection to reading extracts from the Bible comes in part from infidels and in part from Catholics and Jews. It has been held that if a teacher is permitted to read extracts from the Bible the way will be opened for proselyting in the schools. This could be evaded easily by having a committee composed of priests, Protestant clergymen and rabbis select extracts from the Bible which would be offensive to none of these and have such extracts published by the State in book form for optional use in the schools.

"It is a peculiarly constituted commonwealth in which the one book barred from the public schools is the Holy Bible. What is the matter with California? What are we going to do about it? Shall we continue to let the faddists rule?"



PRESIDENTIAL OPINION

"The studious perusal of the sacred volume will make better citizens"—Thomas Jefferson.

"In regard to the Great Book, I have only to say that it is the best gift which God has given to man."—Abraham Lincoln.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives."—U. S. Grant.

"The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."—William McKinley.

ITEMS OF NEWS

WINONA ASSEMBLY INSTITUTE

In the last issue we gave a list of the addresses to be delivered on the Winona Assembly program in connection with the Christian Citizenship Institute to be held under the auspices of the National Reform Association from Sabbath, July 22 to Saturday, July 29, inclusive.

In addition to the addresses to be given in the auditorium, there will be others in the Island Pavilion, which is the property of the National Reform Association.

As the times demand, international relations will be discussed and those "things which make for peace" a peace which will be permanent and Christian,—will have due attention given to them.

Dr. A. Pohlman, President of the Evangelical Lutheran Synod of East Pennsylvania, physician and clergyman, will give a series of addresses as follows:

Sabbath, July 22, 2:30 P. M.

"Optimistic Outlook."

Monday, July 23, 2:30 P. M.

"Right Flavor to Society."

Tuesday, July 24, 9:00 A. M.

"Religion in Business."

Wednesday, July 25, 9:00 A. M.

"The Whole Man for God."

Thursday, July 26, 9:00 A. M.

"Inner Circles."

Friday, July 27, 9:00 A. M.

"D. I. G."

Another speaker is John Royal Harris, superintendent of the Dry Federation of Pennsylvania. Dr. Harris is a southerner full of wit and wisdom, energy and enthusiasm. His topics are to be, "How It Will Be When Christianity Really Comes," "How It Will Be When Christianity Really Comes to Politics," "The Battle for Christian Schools," "Sane Non-Resistance" and "The Conflict of Two Civilizations."

The Institute is being held earlier this year than usual in order to avoid conflicting with other meetings.

Secretary Johnson writes that the largest meeting ever held in the Westminister Presbyterian Church, Utica, N. Y., was that addressed recently by one of our speakers, Mrs. Lulu Loveland Shepard.

The Anti-Mormon Crusade continues with interest, unabated, in New York State, as will be seen from the letters of Mrs. Shepard and Secretaries Mr. and Mrs. Johnson appearing elsewhere in this issue.

Mr. H. H. Keibler spent the past month in Louisville, Ky., and vicinity making bookings for Mrs. A. M. Snow of Findlay, Ohio, who is speaking there daily this month under the auspices of the National Order of Anti-Polygamy Crusaders.

Dr. Denise, our Assistant Superintendent, is now specially in charge of work in the office, in the absence of the General Superintendent. He has been mainly in charge of the office work for the past two months, filling appointments on Sabbath in the vicinity of Pittsburgh.

The Hon. Frank J. Cannon, at present writing in the vicinity of Denver, expects soon to make a trip to Utah. While there he will get valuable information in the interests of the Crusade which our Association is carrying forward with unabated vigor against Mormonism.

Judging from the extensive paid publicity campaign conducted by Mormon leaders in Kansas City, during the recent three weeks one of our speakers, Miss Frances Bates Patterson, was speaking there, it is quite evident that the Mormon authorities consider our Crusade worthy of their steel.

The pastor of a prominent church in Wheeling, W. Va., writes that he has recently received from Mormon

Church headquarters, through the United States mails, a copy of "Doctrine and Covenants" containing the polygamous teaching of the Mormon church. This is one more evidence of the continued misuse of the United States mail for the teaching of the crime of polygamy.

In reply to the communication recently sent by our Association to each of the congressmen at Washington urging them to use their influence to put the nation "dry" during the war, numerous letters have been received both from Senators and Representatives pledging themselves to put forth untiring effort to this end. Some of them add that they will be glad to labor for permanent prohibition.

Read the interesting letter from our National Field Secretary, Dr. Jaames S. McGaw, on another page. Dr. McGaw was listed with Marion Lawrance, the General Secretary of the International Sabbath School Association, as one of the prominent speakers at the 32nd Annual Convention of the Los Angeles County Sabbath School Association, May 10 to 12, which was scheduled to be attended by three thousand delegates

The Pennsylvania State Secretary, Dr. J. R. Wylie, and the General Superintendent, Dr. James S. Martin, are spending the greater part of this month in the Middle West, in the interests of the work of the Association. Dr. Wylie spent the last week of May in St. Louis, Mo., and vicinity, and Dr. Martin the same week in Hopkinton, Iowa, and vicinity. Both spent the greater portion of the month of May in Pittsburgh and vicinity.

One of our speakers, Mrs. Lulu Loveland Shepard, has been engaged to speak at the Xenia, Ohio, Christian Workers Conference of the United Presbyterian Church, which will be in session from August 11 to 19 next. Attorney Vernon J. Daniels is to speak at a similar United Presbyterian Conference in Sterling, Kansas, which

will be in session from August 19 to 26. Miss Frances Bates Patterson is also to speak at another such conference of United Presbyterians in Monmouth, Ill., covering the dates of July 20 to 29 inclusive.

Following the receipt of the recent message sent him by the officers of our Association—the message approving his course in conducting the affairs of our nation in the interests of world wide democracy and of our prayer to the God of nations that he might guide and sustain him and his counsellors in their duties, at the same time suggesting that he appoint a day of prayer on which the people of the land might specially implore God for His guidance, etc.—our Chief Executive sent us the following reply: "The President thanks you cordially for the good will which prompted your kind message which has helped to reassure him and keep him in heart."

At a Sub-Executive Committee of the National Reform Association the 21st of May, the World's Conference Committee previously appointed reported progress made in preparation for the approaching Conference. In view of our country's having recently entered into the world war and of the developments which indicate that this war may be prolonged beyond this year, it was decided that while the work of preparation for the conference shall continue to go forward, the date should be tentative. It was therefore voted to hold the Conference in Pittsburgh soon after the close of the war. A Steering Committee was appointed to set in motion at once the machinery for the preparatory work. The Ministerial Associations of Pittsburgh, one and all, have endorsed the project of holding the Third World's Christian Citizenship Conference in Pittsburgh, promising their hearty co-operation in preparing for the carrying forward the Conference.

Mormonism started in a brazen fraud. In its later manifestations it is true to the spirit of its origin.

To be sure, there are some innocent non-Mormon defenders of Mormonism; but not many. It is noticeable that very few of them were in evidence while Mormonism was poor and weak. They appear only since it became rich and powerful.

Mr. B. S. Brown of Kansas City, Mo., with the aid of our Kansas City committee of which Dr. J. Milligan Wylie is chairman, arranged for the three weeks series of meetings in that city and vicinity addressed by one of our speakers, Miss Frances Bates Patterson of Chicago.

Some one asked why Mrs. Lulu Loveland Shepard did not confine her labors to the states of the Mormon Kingdom, in her fight for the abolition of polygamy. A good answer is the question, Why did not the original Abolitionists confine their labors to the states of the South where slavery existed? And as a further answer it may be noted that there were three things an Abolitionist could do "Down South." 1. Move North. 2. Keep his mouth shut. 3. Repose six feet underground.

The pastor of the Broad Street Baptist Church, Central Falls, R. I., writes asking us to supply him with a quantity of free literature bearing upon the questions of Mormonism and other great evils that threaten our national life. He wants to make use of it among his own people and those of his community in connection with a series of sermons he is proposing to preach

on national questions. This is but one of many similar requests we are getting from numerous quarters.

The attacks by Mormon priests upon Vernon J. Danielson, Esq., who is speaking in The Crusade, take the false ground that he is influenced by money considerations. Mr. Danielson is and has been most devoted and self sacrificing. He could have made profitable money terms with Mormonism long ago. That he continues his labors in The Crusade is a proof that he holds Truth above worldly ease or wealth. And this is true of every one of our speakers and workers, all of whom are in this cause solely for the sake of principle.

Speaking of Mormon patriotism, here is an item from the Salt Lake Tribune, being a dispatch from Ogden, Utah:

Parade Is Abandoned

OGDEN, May 18.—Members of the Dix-Logan post, Grand Army of the Republic, say that it seems impossible to arouse sufficient interest to arrange for a patriotic parade on Memorial day, May 30, and as a result this proposed feature in observance of the day probably will be abandoned. Members of the G. A. R. have announced that they will go to the local cemeteries and place flowers upon the graves of their departed comrades. In this work they will be assisted by the members of the Women's Relief corps and Ladies of the G. A. R.

GENEVA COLLEGE

BEAVER FALLS, PENNSYLVANIA

Founded sixty-five years ago by the type of men who later founded the CHRISTIAN STATESMAN.

Dedicated to the promulgation of the great ethical principles which underlie the economic, political and sociological questions of every age.

Conducted as an institution of higher learning with recognized collegiate standing affording a liberal education in the arts and sciences, with special reference to individual and collective responsibility for the well-being of the nation.

Persons desiring special training in the fundamentals of citizenship for the purpose of fitting themselves as social workers should communicate with the REGISTRAR, Geneva College, Beaver Falls, Pennsylvania.